The Churchman.

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JOHN HECKER, PROPRIETOR. NEW-YORK, OCTOBER 28, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church..........at 9 A. M. and 3 P. M.
St. Luke's Church.......... 8½ " 5 "
Church of the Nativity.......... 9 A. M.
Church of the Annunciation.......... 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
Church of the Holy Communion.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Church of the Transfiguration..........½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles.......... 9 "
Church of the Holy Innocents.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights.......... 9 A. M.
St. Mary's Church, Brooklyn.......... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR OCTOBER.

29. Twentieth Sunday after Trinity.

NOVEMBER.

1. All Saints.
2. Thanksgiving Day—unless some other day be appointed by the Civil Authority: then such day. [The proper Service for the Day is printed immediately before the Family Prayer.]
5. Twenty-first Sunday after Trinity.
12. Twenty-second Sunday after Trinity.
19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
30. St. Andrew the Apostle.

Thanksgiving Days appointed by the Civil Authority.

November 23. Maryland.
do 30. Maine, New Hampshire, Massachusetts, Kentucky.

THE CHURCH AT HOME.

New Jersey.—On Monday, 16th of October, in Calvary church, Summit, (not finished, and so not consecrated,) Morning Prayer was read by the Rev. Messrs. Williams, Stewart, and Rose, and the Bishop preached and administered the Holy Communion, assisted by the Rev. Thomas Cooke (of the Diocese of New York), the founder of the church. There were also present the Rev. Dr. Berry, and the Rev. Messrs. Stocking, J. D. Moore, Rowland, Coe, Adams, and Jerome. In the afternoon, in St. Mark's church, Orange, the Rev. Dr. Berry and the Rev. Mr. Stewart read Prayers; the rector, the Rev. Mr. Williams, catechised the children, and the Bishop examined them, preached, and confirmed *five* persons. The Rev. Messrs. Rowland and Stocking were present.

In the evening, in the temporary chapel occupied by Grace church, Orange, the Rev. Messrs. Williams and Rowland read Prayers; the rector-elect, the Rev. Dr. Berry, catechised the children, the Bishop examined them, preached, and confirmed *eleven* persons. The Rev. Messrs. Stewart and Stocking were present. On Thursday, 17th, in St. Matthew's church, Jersey City, the Rev. Messrs. Gries and Rowland read Morning Prayer, and the Bishop preached, confirmed *eleven* persons, and administered the Holy Communion, assisted by the rector, the Rev. Mr. Bowden. In the afternoon, in Christ church, Belleville, the Rev. Messrs. Stewart and Rowland read Prayers, and the Bishop preached, and confirmed *five* persons; the rector-elect, the Rev. Mr. Sherman, reading the Preface. The Rev. Messrs. Henderson and Goodwin, and the Rev. Dr. Henry (of the Diocese of New York) were present. In the evening, in St. Paul's chapel, Newark, the Rev. Messrs. Rowland and Joshua Smith read Prayers; the rector-elect, the Rev. Mr. Goodwin, catechised the children, and the Bishop examined them, preached, and confirmed *twenty-two* persons. The Bishop administered the rite of confirmation on the 18th inst. at St. Paul's church, Hoboken, to *thirty* persons. He was assisted in the services of the day by the Rev. Dr. Robertson, the Rev. Dr. Gries, and the Rev. Mr. Bruce, rector of the parish. The confirmation being over, the choir sang the 89th Hymn. Previous to the confirmation, the Bishop preached an appropriate but impressive sermon, taking for his text "Almost thou persuadest me to be a Christian." By way of preface to his discourse, he gave an analytic and brilliant description of the men and circumstances of his text. In the first part of his sermon, he showed the impossibility of our being almost Christians, and said, "Who would not feel offended, if, of him I should say, 'Thou art *almost* a man.'" He next illustrated the fact that preaching is not the means of salvation. "Many," he said, "will rejoice in the eloquence of the preacher, and heap upon him their every honor, while they themselves are not included among the children of God." Salvation was to be found in obedience of "the faith as once delivered to the saints," and in the grace received in the ordinances and sacraments which are of divine appointment. He concluded his discourse, which was listened to by a large audience, by exhorting the people to be not "almost," but altogether like St. Paul, save his bonds and shackles. After confirmation, the Bishop administered the Holy Communion to an unusually large number of communicants. Not the least interesting part of the Service was the catechising of the children, by the Bishop. They answered his questions with promptness, and listened to his explanations with marked attention. In the afternoon the Bishop visited the parish of St. John's, West Hoboken, the Rev. Dr. Robertson and the Rev. Messrs. Gries and Stewart read Prayers, and the Bishop preached. The Rev. Mr. Bruce was present. In the evening, in the temporary chapel occupied by Trinity church, Hoboken, the Rev. Messrs. Bruce and Gries read prayers, and the Bishop preached, and confirmed *nine* persons—the rector-elect, the Rev. Dr. Camp, reading the Preface.

Rhode Island.—It is stated that the congregation of the Rev. Dr. Clark, of Hartford, have proposed to raise his salary to $3,500, if he will consent to remain with them.

Connecticut.—The assistant Bishop held an ordination on Sunday, the 15th inst., in St. James' church, New London, and admitted to the Order of Priests, Rev. Alfred B. Goodrich, Deacon, Minister of St. Peter's church, Plymouth, and Rev. John N. Marvin, Minister of St. Paul's church, Huntington, and Trinity church, Nichols' Farms, of this Diocese, and also Rev. George W. Chevers, Deacon, Minister of St. Philip's church, Compton, in the Diocese of Rhode Island, by request of the Standing Committee of Rhode Island. The Bishop preached. The Rev. Charles A. Spooner, of Norwich, was present, and, together with the rector, united with the Bishop in the laying on of hands.

Pastoral Letter.—The Bishop and Assistant Bishop have issued, with their joint signatures, the following pastoral:

Hartford, Oct. 2d, 1854.

To the Clergy and Laity of the Diocese of Connecticut:

Dear Brethren:—Our purpose in this Pastoral Letter, is to bring before you the objects, the claims, and the wants of the Society for Promoting Christian Knowledge in this Diocese. The attempt that was made during the last Conventional year, to impart a renewed efficiency to the work of Church extension among us, resulted, as you know, in a large increase in the available means of the Society. With this increase, there was also an increase in its expenditures; and it now becomes necessary that there should, at least, be no falling off in its income for the present year; that so its sphere of action may not be contracted, when it should rather be enlarged. The issues of this matter, brethren, with all their responsibilities, are in your hands.

During the Conventional year past, more and more efficient aid has been extended to small and feeble parishes; and attempts have been made, not without success, to plant the Church in places where hitherto its services have not been known.

The first part of this two-fold work, important as it is, nevertheless one, the immediate results of which do not fully appear; and in this point of view, it requires more patience and faith than the latter. And yet there are results of the very greatest value. By means of this fostering aid, parishes which some years ago could only secure any services by joining with some other parish in sustaining alternate services, are now self-supporting; or at least are able to sustain entire services with aid from the Society. So that at this moment the number of double cures in the Diocese is very few, and is yearly diminishing. If this were all, it would still be much. But it is not all. These smaller parishes are constant sources of supply not only to parishes in our cities and manufacturing towns, but also in the far west. However little, therefore, the results of this branch of the Society's labors may strike the eye, they are, as you cannot fail to see, of incalculable importance.

In reference to the second branch of its operations, results are more apparent. And here a good deal has been done; and a good deal more is doing, and might be done. Some account of these things shall soon be laid before you. At Falls Village, on the Housatonic River, services have been commenced in a hall secured for the purpose, and there is every prospect of organizing a parish and building a church at no distant day. At Oakville, in the neighborhood of Watertown, services are established, which it is believed will result at least in the erection of a chapel. At Scotland, in East Hartford, a parish has been organised, and was received into union with the convention in June last. At Collinsville, regular services are held, and though there is no immediate prospect of the erection of church, yet there is of the organization of a parish. At Central Village, in the town of Plainfield, an important point on the Quinebaug Valley, a movement has commenced under most favorable auspices. A large appropriation has been made for the support of a Missionary in that region, and it cannot be long ere at least one parish and church—and we trust even more—shall crown the labors expended here with deserved success. There are still other places open to us; but as they are not yet permanently or fully occupied, it is not necessary to name them here. Nor is it deemed proper to mention points where services are supplied by the zealous devotion of individual clergymen, or the co-operation of the Convocations of the different counties. There are many such in the diocese, and the labor expended on them deserves the most grateful acknowledgement. Nor should we omit to allude to the station at Yantie, where the aid of the Society is expended in seconding the generous efforts of a single layman.

And now, dear brethren, the successful prosecution of this important work, in both its branches, depends on you. On you also rest the responsibilities connected with it. If the communicants of the diocese will honestly set apart the small sum desired from them, and if those who not being communicants, are still interested in this work, will do the same, the treasury of the Society will be amply filled. And cannot this be done? Are not communicants and other members of the church, and all who are interested in seeing its influences and its teachings extended—are they not willing to lay aside one half dollar in every year, and sacredly devote it to this great object? Brethren, we cannot believe that you could say no to such a question. Let it then, in Christ's name, and for His sake, be made a matter of conscience with you. It is not too small a thing to be so treated. It cannot be so treated in justice to the Church, and to the Church's Head. It is the Lord's call, not ours. And they who cannot give Him this, can scarcely say that they have given Him their hearts; still less can they hope to claim the blessings of His passion and his death.

Commending you to the blessing and favor of Him, from whom alone cometh the will to do, and the power to work, we remain your affectionate brethren and servants for Christ's sake, and in His Church,

T. C. Brownell.
J. Williams.

Pennsylvania.—At a meeting of the Standing Committee, on the 12th inst., the Canonical Testimonial was signed on behalf of the Rev. Horatio Potter, D.D., as Provisional Bishop-elect of the Diocese of New York. Also a Testimonial on behalf of Mr. Fayette Durlin, applying to be recommended for admission to the Holy Order of Deacons. The corner-stone of the church of the Holy Apostles, St. Clair, Schuylkill county, was laid on Sunday, the 8th inst., by the Rev. Daniel Washburn, rector of Trinity church, Pottsville; acting by request of the Right Rev. Alonzo Potter, D.D., LL.D., Bishop of the Diocese of Pennsylvania, assisted by the Rev. Azariah Prior, rector of St. James' church, Schuylkill Haven, and Missionary for parts adjacent. After the usual service prescribed for the occasion was concluded, the Rev. Mr. Washburn delivered an excellent discourse, taking for his text the 28th chapter of Isaiah, 16th verse, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." The attendance was large, and the collection taken up in aid of the building fund amounted to about $40. The Twenty-third Session of the Schuylkill Convocation was held in St. James' church, Schuylkill Haven, on Thursday, the 5th of October, continuing in session through Friday, Saturday, and Sunday. The members in attendance were the Rev. Nathan Stem, resident President—Rev. Messrs. Hirst, Prior, Durborow, E. N. Lightner, Washburn, and Morris. The Convocation sermon was preached by the Rev. Mr. Washburn. Eight public services were held at Schuylkill Haven, and two at St. Clair, during the sitting of the Convocation. The next Convocation was appointed to be held in Pottstown, at such time in the month of January as the rector may designate. The Rev. M. C. Lightner was appointed to preach the Convocation sermon, and the Rev. Mr. Hirst to preach the Missionary sermon.

Maryland.—On Sunday, the 15th inst., Emmanuel church, Baltimore, was opened for public worship: on which occasion the Bishop of Ohio preached both morning and evening—the rector, the Rev. Dr. Johns, performing divine service. The Rev. Dr. Brook and the Rev. C. W. Bolton, rector, and assistant rector elect of Christ church, both having declined their respective calls, the Rev. L. P. W. Balch, D.D., has been elected rector, and has accepted. The first sermon of Dr. Balch, as rector, was preached Sunday morning, the 15th inst.—A Convocation of the clergy of Prince George's county, was held at Holy Trinity parish, on the 11th and 12th inst. There were present of the clergy, the Rev. Mr. Stanley, rector, the Rev. Dr. Pinkney, the Rev. Messrs. Disbrow, Lewin, Buck, and McJilton. Sermons were preached morning and afternoon of both days. "This parish," says a correspondent of the *Banner*, "is prospering under the rectorship of its faithful and laborous pastor, the Rev. Harvey Stanley, who appeared to rejoice at the prospect of good that was expected from the assistance of his brethren of the Convocation."

Ohio.—The *Western Episcopalian* speaks most favorably of the proceedings of the late convention of this diocese at Sandusky—observing that it will long be remembered with pleasure, by those who were in attendance. It was known beforehand that one subject, at least, was to come up, that might and probably would assume such a form as to lead to unpleasant controversy. But in the end, the whole proceedings showed that they had been commenced and accompanied by sincere prayer for the guiding influences of the Holy Spirit.

Virginia.—We understand that the Rev. Horace Stringfellow, late of Petersburg, Va., has accepted the call to the rectorship of St. Martyn's Parish, Hanover, Va., vacant by the resignation of the Rev. William V. Bowers. Mr. Stringfellow is to enter upon his new duties the first of November.

At a meeting of the Standing Committee, on the 9th inst., Messrs. Edward C. Marshall, John H. Fritz, Lyman B. Wharton, and William C. Butler, were recommended to the Bishop as candidates for Holy Orders. On the same occasion, the Committee signed the testimonials required by the Canons for the consecration of the Rev. Horatio Potter, D.D., as Provisional Bishop of New York; and the Rev. Thomas M. Clark, D.D., as Bishop of Rhode Island.

Alabama.—The Bishop lately held an ordination at Selma. Prof. F. A. P. Barnard, late of the University of the State, and now of Oxford, Mississippi, was ordained to the Diaconate, and the Rev. S. R. Wright to the Priesthood.

Tennessee.—We hear gratifying accounts of the progress of the Church in this Diocese. At Loudon, where the Rev. L. Gay is zealously and successfully pursuing his mission, a new and beautiful church is now ready for consecration, valued, with the grounds and parsonage, at $4,000; another church has been built at the "Mouth of the Tellieo," which is also ready for consecration, and is of about the same value as that at Loudon; a third church, which will accommodate 300 persons, and is to cost about $1,500, is progressing at Ducktown, Polk County; while sites for others have been secured at Athens, Cleveland, and Charleston. Mr. Gay's field of labor extends over a district of country about 50 by 100 miles in extent.

Mississippi.—Four churches, recently erected in this Diocese by the munificence of private indidividuals, are thus specified by the *Church Herald*:—"St. Mary's church, Laurel Hill, Adams county; Chapel of the Cross, Madison county; St. John's, Early Grove, and the Church of the Crucifixion, Issaquena county; the latter designed for servants, besides several chapels fitted up on plantations for servants, that have not been consecrated,"—adding, that "in another particular our diocese takes the precedence of, perhaps, any other in that of free churches; we may count nineteen in our comparatively small number, in which the pews are not sold or rented, but are open to all who may wish to worship God in His holy temple."

Iowa.—The Bishop elect for this new diocese, the Rev. Dr. Lee, was consecrated at Rochester on the 18th inst., in St. Luke's church, of which he was Rector. The Bishop of Vermont presided. After Morning Prayer, in which the Rev. Dr. Van Kleeck and the Rev. Mr. Ufford, of Iowa, officiated, the Bishop of Vermont commenced the Holy Communion office—the Epistle being read by the Bishop of Maine, and the Gospel by the Bishop of Illinois. The sermon was preached by the Bishop of Massachusetts, from the words, "Woe unto me, if I preach not the Gospel," 1st Cor., 9th chap., 16th verse. At the conclusion of the sermon, the Bishop-elect, vested with his rochet, was presented by the Bishop of Maine and Illinois to the presiding Bishop, who demanded the testimonials of the person presented for consecration. These were read by the Rev. Mr. Ufford, the Rev. W. B. Ashley, and the Rev. Dr. Potter, of Albany, and consisted of the testimonials, rehearsing the election by the convention of Iowa and signed by the clergy and laity of that State, and testimonials from a number of dioceses, signed by the standing committees, respectively. The Bishop having made the promise of conformity to the doctrine, discipline, and worship of the Church, and the presiding Bishop having moved the congregation to pray, one Litany was said by the Bishop of Michigan. The presiding Bishop then proceeded with the consecration office, propounding the questions as directed, "to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God." The Bishop-elect then put on the rest of the Episcopal vestments and kneeling down, the "*Veni Creator Spiritus*" was said over him, the Presiding Bishop beginning, and the others following in alternate verses. The Presiding Bishop and the other Bishops then laid their hands upon the head of the Bishop-elect, saying, "Receive thou the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The presiding Bishop then delivered him a Bible. The Communion Service was next proceeded with, the Bishops and Clergy all communicating. The Bishop of Western New York was also present, and took part in the act of consecration. The services were highly interesting and solemn.

THE CHURCH ABROAD.

Great Britain.—The case of Archdeacon Denison is exciting renewed interest, in consequence of the determined manner in which he is meeting the pertinacious attempt to oust him from his position in the Church, if not to expel him altogether. A Somersetshire clergyman, the Rev. Joseph Ditcher, has been urging on the Primate, who, being of kindred sentiments with him, would be but too glad, no doubt, to give effect to the wish of getting rid of the Archdeacon, who objects, however, to any revival of judicial proceedings, on the ground that the question has been tried and settled already. The *Guardian* collects the facts (as set forth in a long correspondence) to be these:

"There are two ways in which a clergyman may be proceeded against for erroneous doctrine—the Bishop—or, if he be the patron of the living, the Archbishop—may appoint a commission of clergymen to examine whether there is a *prima facie* case; or the Bishop may send the case at once by letters of request to the Court of Arches. In the month of January last the Archbishop, having been solicited by Mr. Ditcher to appoint a commission, wrote to the late Bishop of Bath and Wells, stating the nature of the charge, and 'recommending' him, if he thought proper, to issue letters of request, as the more convenient course. The Bishop accordingly called for, and received a specific statement of the charge; and after due consideration of it, and some correspondence with the Archdeacon, arrived at the conclusion that it afforded no foundation for any legal proceeding—a decision which, if we may venture to express an opinion on such a subject, appears to us incontrovertibly right—but that the latter had been led into some errors (not punishable by Church law) in his mode of teaching—admonished him, and enjoined him to be more cautious in future. Mr. Ditcher, dissatisfied with this result, has renewed his applications, in the first instance, to the present Bishop of Bath and Wells, who very properly refused to re-open the matter, and then, with greater success, to the Archbishop. Archdeacon Denison, now protests against the appointment of a commission, and affirms that the matter is *res judicata*. Technically speaking, perhaps, it is not *res judicata*, but in substance it clearly is. The late Bishop's refusal to institute proceedings was a judicial exercise of discretion. That discretion the law gives, not to the Diocesan first, and afterwards to the Archbishop, but in the alternative, according to circumstances, to the one *or* the other. And what the Primate is doing is this—he is converting a power of deciding, *instead of* the Bishop, given to him by a purely accidental circumstance, into a power of receiving an appeal *from* the Bishop, and is delegating the exercise of that power (which the law certainly never contemplated) to five clergymen of the Bishop's own diocese, who are thus to review the judgment of their Diocesan. We cannot imagine a course more inconvenient or more improper."

The papers contain accounts of a great many consecrations of new churches and chapels.

The *Record* states that the Earl of Aberdeen has constituted himself a Life Governor of the Church Missionary Society, by forwarding, within the last few days, a donation of £50.

The Lord Bishop of Chichester is fast recovering from his late severe illness.

Littlemore, near Oxford, which attained notoriety under Mr. Newman (whose parish it was), is still an object of deep interest, and the scene of much religious earnestness, under the pastoral charge of the Rev. Mr. Huntingford. The anniversary of the dedication of the church was kept on the 26th ult. Holy Communion was celebrated at eight o'clock, at which a large party was entertained by Mrs. Trevelyan at breakfast, at St. Michael's Schools—an institution founded and chiefly supported by herself, for the training of young women in Church principles, and preparing them for domestic service. The school-room was tastefully decorated with flowers and evergreens. At 11 o'clock the clergy and choir went in procession from the school-room to the church, chanting the 24th Psalm to the 7th Gregorian tone. A sermon was preached by the Rev. A. Warburton, Incumbent of Iffley, from 1 Cor., x. 31. Holy Communion was celebrated the second time by the Rev. C. Le Geyt, assisted by the Revs. G. W. Huntingford and R. M. Benson, Incumbent of Cowley. There were 46 communicants at the first, and 36 at the second celebration. After the service, the school-children, the principal parishioners, many of the poor, and a large party of visitors, were entertained by Mr. Crawley, with open-hearted hospitality; and during the rest of the day his grounds were the scene of much hearty merriment, rustic sports, and innocent amusements, in which rich and poor equally took part. Evensong was said at half-past six, when a sermon was preached by the Rev. R. M. Benson. The services were "Plain Song" throughout, from Mr. Helmore's Directory and Psalter. The church, we are told, never looked more beautiful.

The Bishop of New Zealand has been on a visit at the important city of Manchester, where he delivered, in the large room of the City-hall, an address on the present condition and future prospects of the Church in New Zealand and the islands of the Pacific. The meeting created great interest, and the large hall was crowded to excess by a highly respectable audience of ladies and gentlemen. There was a very numerous attendance of the clergy and principal laity of the city and neighborhood. The chair was occupied by the Rt. Rev. the Lord Bishop of Manchester, who expressed the heartfelt gratitude he felt in being able to be present that day, to introduce one whom he so sincerely respected and loved as he did his brother, the Rt. Rev. the Bishop of New Zealand. Bishop Selwyn dilated forcibly upon the spread of the Gospel in New Zealand, and upon the great advantages which had thereby been derived. He also referred to the kind and hospitable character of the New Zealanders. The address was listened to with much attention, and loudly applauded. At the close of the meeting a collection was made in aid of the Colonial Bishoprics' fund.

An official letter on the subject of the income of the Venerable Society for the Propagation of the Gospel in Foreign Parts, observes: It is said that this society collected in the year ending June, 1854, £142,386 17s. 8d., and that its expenditure was £116,971 14s. 8d. leaving a balance of more than £25,000. Those figures are correct according to the account for the year ending the 31st December, 1853, but the statements are erroneous. That account shows that the society's net income was £59,441 19s. 6d., and its expenditure £63,674 13s. 9d., and that the society's balance was £7,239 15s. 10d. That account also shows that the special funds for that year entrusted to the society, which merely pass through the account, and are applied acccording to the instructions of the donors, were as follows:—Receipts, £27,520 17s. 3d., and payments £40,837 14s. 4d., and that the special balance (which is not the society's) was £18,175 7s. 2d. It is the above two balances which make up the gross balance of more than £25,000. The receipts of the general and special funds together of the year 1853 were £86,962 16s. 9d., and the payments £104,512 8s. 1d. The figures that have been quoted embrace capital sold and purchased, and balances of the preceding year received and paid. The produce of the collections under the Royal Letter is spread over three consecutive years. The society's expenditure may be taken at an average of £62,000, and its income at £53,000, the difference being aided by those collections.

THE WORLD ABROAD.

Great Britain.—Her Majesty and Prince Albert were to leave Balmoral on Thursday, the 12th inst., remaining at Holyrood that night, and proceeding to Windsor Castle next morning. Her Majesty is said to be once more in a situation to increase the Royal Family.

The Countess of Hopetoun died at Edinburgh on the 1st inst., in her 52nd year. The countess was daughter of the late and sister of the present Lord Macdonald.

The chief Rabbi of the Jews, in London, the Rev. Dr. Adler, had issued a form of thanksgiving for the present abundant harvest.

Government has a proposal under consideration to supply stamped letter paper, and to rid the public of the annoyance of employing "Queen's heads," as postage stamps.

Alderman Moon was elected Lord Mayor of London on Michaelmas Day. Alderman Salomons, a Jew, stands next on the list.

Two thousand stand of arms taken at Bomarsund, have been deposited in the Tower of London armory.

A terrible conflagration had occurred on the banks of the river Tyne, destroying an immense amount of property in the towns o Gateshead and Newcastle, which are situated on opposite sides. The fire originated in a worsted manufactory, at Gateshead, which rapidly spread to a sulphur and saltpetre establishment, causing a terrific explosion, said to have been heard at a distance of twenty miles. The fire was thrown over to the other side of the river, and many lives were lost. The damage to property is estimated at about one million sterling.

The ex-French royal family were at Plymouth.

Another claimant for the Earldom of Perth has emerged in the person of a pitman's son, who styles himself Thomas Drummond of Biddick, county of Durham, grandson and male heir of James Drummond, sixth Earl of Perth.

The members of the National Association for the Vindication of Scottish Rights entertained their president, the Earl of Eglinton, in the City-hall, Glasgow, in testimony of their gratitude for his able advocacy of their cause. About 600 gentlemen were present. The Duke of Montrose filled the chair.

It appears by the latest intelligence from Australia, that Smith O'Brien had arrived at Melbourne on his way to Europe.

Some of the Irish papers state that several emigrants, influenced by the accounts of an improved state of affairs in Ireland, had returned from America to settle in their native land, and considerably bettered in their circumstances.

France.—The Emperor had released Barbes from prison. It was done as follows:—*St. Cloud*, Oct. 2. Monsieur le Ministre—The following extract from a letter of Barbes has been communicated to me. A prisoner who preserves, in spite of long sufferings, such patriotic sentiments, cannot, under my reign, remain in prison. Cause him, therefore, to be set at liberty immediately, and without conditions.—Whereupon I pray God to have you in His holy keeping. Napoleon. *To the Minister of the Interior*—The extract alluded to was a letter, dated, "Prison of Belle Isle, Sept. 18, 1854," in which Barbes, writing to a private friend, expressed ardent aspirations for the success of the French arms.

The Camp in the South is to be increased to 14,000 men.

Austria.—It was said that the Austrian Government was preparing a note, for Russia, the sense of which was said to be that, if the Cabinet of St. Petersburg refused to give the four guarantees demanded, Austria would consider it a *casus belli*.

Portugal.—A rumour was current that the young King of Portugal looks to the English Court for a suitable match.

Rome.—The Cardinal Vicar of Rome had issued an edict, in which, after attributing the cholera to the sins of the Romans, he directs that the finger of St. Peter, the arm of St. Roc, the heart of St. Charles, and other relics, shall be exposed to the adoration of the faithful, in order to avert the wrath of the Almighty.

The War.—The news of the fall of Sebastopol turned out to be premature. The accounts of the victories of the allied armies at Alma were all quite correct. They were brilliant achievements, though sanguinary in the extreme. The Russians lost eight or ten thousand men, the English upwards of two thousand, the French about twelve hundred.—Under date of 30th September, Lord Stratford de Redcliffe writes from Constantinople that the allied armies had established a basis of operations at Balaklava on the morning of the 28th, and were preparing to march on Sebastopol. The Agamemnon and other English vessels were in the port of Balaklava, where there was every facility for landing siege artillery. Prince Menschikoff held the field with 20,000 men, awaiting reinforcements.—The Turks were about to renew their operations in the Principalities. A letter from Galatz of Sept. 21, in the *Lloyd* of Vienna, says:—"There appears not to be any doubt that Omar Pacha intends to strike a blow at the Russians concentrated at Ismail. He will not, however, commence his march on Bessarabia until he hears of the capture of Sebastopol." It was confidently believed that an attack upon Cronstadt was contemplated almost immediately. General Niel, the general of engineers, who distinguished himself in the Baltic by the prominent part he took in the direction of the siege of Bomarsund, had reported that he believed that the attack was practicable this year. This report had been communicated to the English Admiralty, and there was reason to believe that the movement of Admiral Parseval Deschenes portended a more serious enterprise than a fruitless sacrifice of life at Revel, in the attack said to be contemplated on that place.

By later arrivals, we learn that the attack on Sebastopol commenced on the 5th. Operations were begun on the south side, where it was found to be weaker. The place was already completely invested. The Russians had sunk seven ships-of-the-line at the mouth of the harbor. After the battle of Alma, the Russians burnt all the villages which they passed through in their flight. They left about 6000 wounded behind them.

Marshal St. Arnaud is dead, and General Caurobert has succeeded him as Chief in Command of the French Army.

MY OWN PLACE:

A rhyme for all good men and true: by the Author of *Proverbial Philosophy*, &c.

Whoever I am, whatever my lot,
Whatever I happen to be,
Contentment and Duty shall hallow the spot
That Providence orders for me;
No covetous straining and striving to gain
One feverish step in advance,—
I know my own place, and you tempt me in vain
To hazard a change and a chance!

I care for no riches that are not my right,
No honor that is not my due;
But stand in my station by day, or by night,
The will of my Master to do;
He lent me my lot, be it humble or high,
And set me my business here,
And whether I live in His service, or die,
My heart shall be found in my sphere!

If wealthy, I stand as the steward of my King,
If poor, as the friend of my LORD,
If feeble, my prayers and my praises I bring,
If stalwarth, my pen or my sword;
If wisdom be mine, I will cherish His gift,
If simpleness, bask in His love,
If sorrow, His hope shall my spirit uplift,
If joy, I will throne it above!

The good that it pleases my GOD to bestow,
I gratefully gather and prize;
The evil,—it can be no evil, I know,
But only a good in disguise;
And whether my station be lowly or great,
No *duty* can ever be mean,
The factory-cripple is fixed in his fate
As well as a King or a Queen.

For Duty's bright livery glorifies all,
With brotherhood, equal and free,
Obeying, as children, the heavenly call,
That places us where we should be;
A servant,—the badge of my servitude shines
As a jewel invested by heaven;
A monarch,—remember that justice assigns
Much service, where so much is given!

Away then with "helpings" that humble and harm
Though "bettering" trips from your tongue,
Away! for your folly would scatter the charm
That round my proud Poverty hung:
I felt that I stood like a man at my post
Though peril and hardship were there,—
And all that your wisdom would counsel me most
Is—"leave it;—do better elsewhere."

If "better" were better indeed, and not "worse,"
I might go ahead with the rest,
But many a gain and a joy is a curse,
And many a grief for the best:
No! duties are all the "advantage" I use;
I pine not for praise or for pelf,
And as to ambition, I care not to choose
My better or worse for myself!

I will not, I dare not, I cannot!—I stand
Where GOD has ordained me to be,
An honest mechanic,—or lord in the land,—
HE fitted my calling for me:
Whatever my state, be it weak, be it strong,
With honor, or sweat, on my face,
This, this is my glory, my strength, and my song,
I stand, like a star, in MY PLACE.

—MARTIN F. TUPPER.

COMMUNICATIONS.

For The Churchman.

THE AFRICAN MISSION.

II.

MR. EDITOR,—I proceed with the remarks, which I commenced last week, on the proper course to be pursued in directing the progress of the African Mission towards its proper position of an independent Church. I then took occasion to intimate that there are two points in which I thought the example of our own Church is rather to be avoided than followed. One of these is the erroneous basis upon which we have placed the legislative power of the laity; the other is the mode of providing for the maintenance of the clergy. The present condition of our infant daughter in Africa, since she has, at present, neither any settled basis upon which her legislative system is to be erected, nor any provision whatever for her clergy, except that which she receives from this country. I remarked that in both of these cases the error had one root—the pecuniary necessities of the Church. From this evil the infant African Church is, as yet, free; and we may therefore hope to be able to give her progress the right direction.

If nothing is done, she will fall into an imitation of the Church in this country on both the points to which I have adverted. With respect to one of them, I pointed out last week the advantages of a different line of conduct. My present purpose is to speak of the other.

I regard it as a matter of the last importance, that the support of the clergy should not be parochial, but from a common fund. The two most successful experiments in the diffusion of religion ever made, were made upon this principle. The Primitive Church, and the Methodist Society, in all its branches, and through all its divisions, have pursued this plan. I know nothing in the religious history of the world parallel to the success of either. The parochial, or rather congregational system, which has been adopted among us, was doubtless chosen to bring out the liberality of men, by the necessity of providing for their own spiritual wants and those of their families. Its defect was, that it appealed to a wrong principle. It left out all ideas connected with brotherly love, the unity of the Church, and even the love of GOD, to us. It sought aid from the selfish principle only, and it failed. It is so mixed up with all the habits of our lives, that we cannot get rid of it. All that we can do is to raise up a sort of supplement to supply its defects in a body of missionaries planted by its side.

This congregational system is answerable for four great evils: the want of provision for the poorer classes; the insufficient support of the clergy; their over-worked condition; the undue influence of the laity over individual clergymen. I believe I may safely say that these are the crying evils of our Church.

The universal complaint is, that the Church has no influence with the masses. It is a just and a well-founded complaint. The Methodists have the masses. Why? Because their preachers are paid out of a common fund, for the benefit of the whole society, and sent to the poor. Our clergy are paid by the rich of a single congregation, for their own benefit, and called by those who pay them. Each congregation will pay as little as it can. It will not, if it be large and require much labor, allow itself a sufficient staff of clergy. Hence, in such situations the clergy are over-worked. If it be small, and do not require the entire attention of a clergyman, it will not pay the entire support of one. The pastor must either have two flocks, or teach or farm for a subsistence. In this case, as in the former one, there is no time left in which the minister can approach the poor. Again, the whole system is founded upon an erroneous idea. The minister is called, not sent. He is supposed not to come with the authority of the Church, but to have been invited by the people to become their hired servant. It follows that they may discharge him when they will. They take care not to limit this liberty by onerous contracts; and they, from time to time, either directly dismiss him, or compel him to leave them by reducing his means of support. There is no doubt that this combination of evils tends to diminish the whole number of the clergy.

None of these things affect the Methodist preacher. He is always sure of a subsistence, the amount of which does not depend on the whims of his flock, and of the presence of a force, of which he is a part, adequate to its work, including the carrying the Gospel to the poor. Hence it is that Methodism is the religion of the masses. It is to a different state of things that we must ascribe the humiliating fact, that the Church is the half-supported and languishing religion of the rich and the comfortable.

These facts have rendered me intensely anxious that the system of clerical support which must grow up in Africa, should be based upon the idea of a common fund. In fact, that is the existing state of things there, as it is in all missions. The very idea of a missionary is that of a man sent to those who do not desire his services, and cannot be expected to pay for them. In truth, this is the idea of the Christian ministry. The notion of a called clergy implies a state of religious feeling generally diffused, which has never yet been found to have a practical existence. But so far as the missionary is concerned, the true idea is recognized, and he is everywhere supported by those who send him. He is so in Africa. All that we have to do, then, is to continue the present system.

A time will come when the Africans must be called on to contribute to the support of their own clergy. At first, it will be but little that they can do; and the most natural use which can be made of it is to add it to the missionary fund. Do not let the idea of making it more, reduce the managers of the enterprise into the founding of parochial funds, to be eked out by missionary stipends. Such a plan leads of necessity to starved results. Let them profit by the wisdom of WESLEY, and adhere to the system of a common fund. As the Africans contribute more to this fund, the Americans may contribute less, and thus, in time, be gradually relieved from all contribution; while the Africans assume the support of their own Church. But do so in a form which will not bring spiritual selfishness face to face with more worldly selfishness, and reduce the ministration of the Word and Sacraments to a matter of bargain and sale.

A LAYMAN.

Baltimore.

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"*Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of the former, and of nature itself.*"—CLARENDON.

THEOLOGICAL JUSTICE.

WE must warn the readers, Mr. Editor, not to expect from our sounding caption a regular treatise on Ecclesiastical law, or any of its branches. We intend nothing more than a few practical thoughts on a theme that requires no more jurisprudence than can be learned from some few verses of St. MATTHEW's first five or six chapters. Perhaps we might have headed our article more definitely, but as we may ramble a little before we get through, we have tried to cover the whole ground of our desultory suggestions by a general title, which might as well be called Polemical Justice. Justice absolute, you know, Mr. Editor, is defined by antiquity to be *constans et perpetua voluntas suum cuique tribuendi.* But in doing this, i. e., in giving every one his due, there may be political justice, and civil justice, literary, critical, &c., that is, as many kinds of justice as there are conditions of life.

Now, in regard to the particular department of theology, justice would seem to be so much a matter of course or implied, that it would almost seem tautology to speak of Theological Justice. In theory, indeed, it is so—but theory and practice are sometimes at variance; and we often see, when questions of importance are agitated, that "*in nimio disputandi pervore,*" the parties are too seldom aware that they are not just towards each other. We all know how it is in the angry contests of the world. Each excited combatant tries to inflict a blow harder than what he has received, and in the blindness of irritation never thinks he has what he calls satisfaction until he has done an amount of injury far beyond his own. Hence feuds would be interminable, were it not for a great law of necessity, which binds and bounds the wrath of man as a maniac in chains, or by that sovereign word of a ruling Providence, which says to angry parties as well as angry waves, "Peace, be still."

Why is it that even in a science, mild and hallowed as theology by its very nature, such ruffled surfaces are often witnessed, and calm discussion so rarely proceeds without becoming controversy? Must the one be necessarily identified with the other? or does it follow that discussion must eventuate in strife? It is surely time that Christian men, no matter what be their differences, should treat each other as Christians, and whatever may be the judgment pronounced upon abstract opinion, at least allow a credit for the best until the contrary be manifest. The law of man considers the arraigned innocent until guilt is proved; and the law of CHRIST, under the same circumstances, is that "which thinketh no evil."

In the vast arena of theology, it is true, there is also an amount of matter, which for depth of interest, and for importance of results, is calculated to enlist the noblest energies, and awaken and warm the zeal of the coldest spectator. And it is also true that men rarely reason well, unless they sympathize with their subject, or feel the importance of the issue.

Yet, as here lies the force of discussion, here also too often lurks the danger. Advantages are often the very stumbling blocks of success; friends are oft, unwittingly, the greatest enemies, and a victory is sometimes a fatal defeat. Men are sometimes ensnared by their very excellencies. MILO, the Grecian wrestler, was betrayed by his own strength; and the eloquent CICERO was raised and ruined by his orations. If the former had never proved his muscular power, by carrying an ox at the games, he never, perhaps, would have been the prey of wolves in the forest; and if the latter had harangued with as little success as he wrote verses, he might have outlived the storms of revolutions, and died a natural death.

There is a danger common to all discussion when assertion stands opposed to assertion, and parties in their ardor for one side become blind to the merits of the other. There is danger for the parties, there is danger for the truth. Men who will not admit what they can neither deny nor disprove, only refuse an act of justice, which they cannot afterwards ask for themselves, and thus by their own example bar the door of conviction. Thus, which cause soever may have the right or the truth, the latter is sure to suffer from the right as well as the wrong side, by mutual injustice, and this again merely because even the truth was not spoken "in love." How often, for want of this simple and heavenly rule, has discussion become mere controversy, controversy bitterness and acrimony mingled with the worst passions of our nature! To discuss a subject, however, does not require an hostile or even antagonistic position, in the strict sense, even towards those who are without; and as to those who stand on the same platform of Christian fellowship, even the best friends may, on important questions, be arrayed on different sides, until a full and satisfactory hearing has been given. But this is all important, and involves points of duty that cannot be ignored by an ingenuous mind. And among these we might rank, 1. That we hear one another fully and to the end; 2. That we hear patiently; 3. That we be sure we understand; 4. That we make all proper allowance for modes of expression; 5. That we do not attach a sense to words never intended; 6. That we abstain from all inferences either not warranted or not endorsed by a dissentient;* 7. That we aim not to reason sober truth with witticism. Its pungency can only pain or annoy—its brilliancy, if it have any, can only dazzle and confound, whilst its object is only placed in a false position as he looks out for a shield or a shade. Attic salt should be sprinkled only over attic theology, such as the "Praise of Folly" by ERASMUS. The Scriptures rarely deal in wit. Their's is a serious field, and even ELIJAH mocked the priests of Baal only with a serious indignation, not without sarcasm at their gross iniquity.

But among the important cautions in theological discussion, there are two that deserve a more particular care. One is to avoid all groundless charges, imputations, and especially those insinuations which mean more than they say,—the other is to discard, as far as can be, party names. As to the former, there is not a question of religious interest that has been agitated in or out of the Church, but what has been clogged by one or the other, with some implication alleged that has stamped it with odious prejudice. Least of all is this calculated to further the cause of truth. Nothing is more easy than to give currency to such prejudice, nothing more difficult, perhaps, than to remove it. Scholars, faithful and sound in the Church, oft refrain from theological discussion, solely by reason of apprehensions like this, and thus rather retire within themselves, than hazard their peace of mind on the "rough and tumble" of theological gladiators, who care for nothing but—a victory.

This has been the bane of theology, shall it always be so? Or have we yet to learn, that our brother is not necessarily an enemy because he utters his convictions, or because he tells us the truth? True, he may do it bluntly and without much grace or polish, but what has this to do with truth? The true-hearted, honest inquirer throws aside all this, leaves it as matter foreign to the object, with his eye intent upon that as his proper business.

As to the other point, as a matter of caution, it is surely high time for us Christians, now past the meridian of the nineteenth century, to take heed to what was taught us by apostles eighteen centuries ago. We should cease using names that convey more or less a reproach, and if we cease using, much more should we cease inventing them.

There are those that have a dangerous tendency as well as faculty this way. But we speak for them when we say the danger is chiefly their own. It recoils upon them just in proportion to its notoriety. "Fœnum in cornu, longe fuge."

Let us try to forget all names but good names. Let us study the virtues of our brethren more than their faults. This is the right spirit to think the best. *Hac res jungit, junctosque servat amicos.* Let us join the good qualities of High Church and Low Church together, and thus of "twain make the one body"—who have the one LORD, one faith, one baptism, ἑις, μία, εν. *Eph.* iv, 5.

We are glad to see *The Churchman* widening its columns for such an object; and we think, of late, there are signs indicating a happy disposition for it. High Church and Low Church appear at times to have changed positions, as if to show that names do not always exactly express things,—for when High becomes Low, and Low becomes High, it requires some power of abstraction to tell precisely "which is which." At any rate, it is not always easy to form exact ideas of the words, except that *they are both in extremes.* It would be well perhaps to take a lesson ὡς εν παροδω, from our adopted fellow-citizens, Germans and Dutch. The former, we know, ignore, in English parlance proper, what has been called High-Dutch, and the latter discard Low-Dutch, leaving the bold word to stand on its plain level, to mean what it always means, i. e., Dutch. So the Church—*veritas in medio, medioque tutissimus ibis.*

C. F. C.

* What our Teutonic savans across the seas have briefly characterized by a long word—consequencieumacherei.

THE MEMORIAL ONCE MORE.

The aims of the Memorial, according to the article of "C. F. C.," published in *The Churchman* of September 23d, are simply two great objects. "One is the extension of Gospel truth through the medium of our ecclesiastical system; the other is a greater union among those who profess the Gospel. If these objects can be proved to be impossible, the Memorial will have nothing to urge.

The writer, C. F. C., states in substance that it is a question with him, whether a more conscious fellowship with all who love the Lord JESUS CHRIST, is not in reality the great question of unity itself. This question, then, in its daily application, may be thus urged—Churchmen must love all whom they *believe* to love our LORD. C. F. C. don't mean, of course, that we must love the Mormons, *Romanists,* and Unitarians as brother Christians. The question of promoting this love by some Church action is the one contemplated by the Memorial? What new mode of manifesting that love is to be produced at the hands of the Commission? This question of unity, and union, and comprehension, is a very old question. Perhaps if the Memorialists could get hold of BAXTER's Prayer-Book, which he prepared in a few days, when the Commission appointed by CHARLES II. sat on this question of union and comprehension, it might throw a flood of light upon the subject. It would probably surprise some of our non-Episcopal brethren a little, and it would show us what we are to give up, if we ever have any other bond of union than the *bond of true charity* with the non-Episcopal Churches around us.

The writer, C. F. C., says that the Church "has a treasure committed to her, which is in her charge for the salvation of the world," &c. What is this *treasure?* I wish the writer had told us that. If he is what is called an Evangelical Low Churchman, and I know not that he is such, his answer to this question, as it was in his mind when he wrote—"the Church has a treasure"—would forever have ruined his credit with his outside brethren.

If the Memorialists want our Bishops to offer Episcopal ordination as a bond of union to all the so-called "*orthodox*" Sectarian Ministers of this land—the Methodists for instance first, reserving no claims upon the Methodist Church, but freely giving to this people the Apostolic Ministry, they retaining their own discipline and organization as it is, this would be a tangible and direct proposition, calculated to do great good, or perhaps great evil. But such a proposition we can look at, and we can, or at least the Commission can, examine and see if it is practicable and consistent with the Divine organization of the Church. In giving the Ministry to the "Methodist Episcopal Church," we should make many friends to battle with us for a true Ministry; and we would feel less apprehension of that Church departing from the true faith, than any other Church around us. But we and they would be two separate organizations, independent of each other, yet united in the most friendly and Christian bonds.

But if the Memorialists mean that our Bishops should ordain any individual clergyman, owing no allegiance or account to any Church, and to owe no responsibilities to our Church, but to be left beyond all control or censure, it is an idea a great many degrees wilder than any heretofore known. The "Methodist Episcopal Church" is the only religious body around us that would probably consider our offer (should we make one) to give them the Apostolic succession. Yet if this Ministry is of Divine appointment, and if the Church has power to offer it freely, without requiring entire submission to all her canons, and rules, and doctrines, though she may not be condemned for want of concession, she may not be acting in the most politic or charitable way to withold the offer. If the Church can, consistently with its divine constitution, offer ordination to such a body as the "Methodist Episcopal Church," allowing that body to maintain its separate and independent organization, it ought to be done at once, leaving the result in the hands of the great Head of the Church. If the "Methodist Episcopal Church" should accept this ordination, it could not make her as a body less conservative of the true religion, but it would raise her standard, perhaps, as high as our own, whilst our doctrines and religion could not be depressed or *Puritanized* by having such allies as the "Methodist Episcopal Church" upon the question of the Ministry at least.

As we are now discussing the Memorial, and as it is deemed, by me at least, the best policy to come to some point in what I write, I submit the foregoing to take its chance upon the sea of debate.

A LAYMAN.

CHRISTIAN EDUCATION.

We have much pleasure in presenting to our readers the following admirable oration on this important subject, delivered by the Bishop of NEW JERSEY, on the late COMMENCEMENT-DAY OF BURLINGTON COLLEGE, being his

FIFTH BACCALAUREATE ADDRESS.

EDUCATION IS A DIVINE THING. It is the rescue and restoration of an immortal, fallen nature. It contemplates its redemption, first; then, its renewal, in the divine image; then, its reunion with GOD. Its stand-point is the Cross. The channel of its influence is the Church. Its agent is the Holy Spirit. EDUCATION is thus a divine thing. It is *from* GOD. It is *through* GOD. It is *for* GOD.

The authority to educate a human soul must come *from God.*
The means to educate a human soul must come *through God.*
The motive to educate a human soul is, that it may be fitted *for God.*

The establishment and application of these three propositions will occupy our present thoughts. On them as on an arch of living rock, this College has been founded. In them, alone, do we desire that it should stand. Through them, it is, that we have hope that these young men, its latest born, will be its glory and its crown. That such, they may approve themselves, we ask the charity of your prayers.

The authority to educate a human soul must come from GOD. On this subject men reason very loosely; if at all. They take for granted a dominion over human thought, human desire, and human will, which, in no other realm of the creation, is assumed. For, mark the careful wisdom of the great Creator, when he had "made the beast of the earth after his kind, and cattle after his kind, and everything that creepeth on the earth, after his kind," he left not man, though made in his own image, after His likeness, to assert the sovereignty for which he was created; but granted it in terms express: "let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." Nay, the mere lordship of Creation did not give inherent rights to use even the vegetable kingdom. But GOD expressly said, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat." And yet the human soul, an emanation from the LORD, His likeness, photographed in the spiritual light, which beams forever from His face, is unprovided for and undisposed of! Whoever will, may educate a child. And a control is thus asserted over human thoughts, human desire, and human will, since education comprehends them all, as the inherent right of any who assert it, which is not claimed over sheep or oxen; or even in the vineyard or the corn field. Man shows his deed of gift from GOD to yoke the patient ox, or shear the harmless sheep. He takes no ear from off the standing corn, no round and bursting berry, from the full and purple cluster, but as GOD's gift to him for meat. While the mere will to attempt it is claimed as his ample and sufficient charter for the training of a child; a soul on which the blood of JESUS has been shed; a germ of immortality; a candidate for heaven!

One glance will show that this cannot be right. GOD does not care for moral creatures least. When the dire ruin of the fall occurred, no price was paid to ransom from its curse, the physical creation. It "groaneth and travaileth in pain until now." And, when GOD's purposes are served with it, its "end is to be burned." But for the human soul the Son of GOD came down from heaven. He took its place and underwent its death. And now there lies upon it, as the mark of that new ownership, which its redemption consummated, the signet of the cross, by which GOD seals it as His own, and consecrates it to His service. He never has let go His hold upon the heart; nor, for a moment, intermitted His prerogative to mould and train it at His will. Through faithful ABRAHAM He set His mark in blood on all the children of the race, and when the elder covenant was merged in that of which it was the shadow cast before, and baptism took the place of circumcision, His cross, who shed *His* blood, that man's might cease to flow, traced on the brow of His redeemed ones, the sign of their salvation, and marked them as the LORD's. And now, observe the perfect parallelism. Of ABRAHAM, in whom the sacrament of circumcision was instituted, "GOD declared, I know him, that he will command his children and his household after him, and they shall keep the way of the LORD to do justice and judgment." To the twelve, through whom the sacrament of baptism was ordained for all the nations, the commission was also given to "teach" them all "things." And when St. PAUL to the Ephesians, enumerates the gifts of the ascension, the list which opens with "Apostles," ends with "Teachers;" "and He gave some," to be "Apostles; and some" to be "Prophets; and some" to be "Evangelists; and some" to be "Pastors and Teachers." I know the apt and ready answer; these were spiritual teachers. But I ask if a man is not a unit? If there can be any teaching which does not influence the spirit? And, if since the greater must include the less, the spiritual teacher is not the true agent in the education of the man? Again, I know the apt and ready answer: the things which Apostles were to teach were those which JESUS had commanded them. Again I ask, if man is not a unit? Again I ask, if they who are entrusted with the greatest are not held for all the rest? Where is the skill, or where the power, that shall resolve the unit man, as pedants teach, and as empirics try to practice, into the physical, the intellectual, and the spiritual? Does he come so into the world? Can he be born in three instalments? Can he die in three? Can he stand up before the Judge in three? So neither can he live in three. And, therefore, never can be trained in three. It is the heart that is the man. And, everyhow, the heart is one. It comes as one into the world. It is regenerate as one in holy baptism. It stands as one at that eventful point, where good and evil part to lead toward heaven or hell. As one, it makes its choice between the two. As one, it yields itself to the corruption of the devil, or the renewal of the HOLY GHOST, the Sanctifier. As one, it takes its leave of mortal life. As one, it is to stand before the awful throne. As one, it is to go careering on forever in an immortality of happiness or misery. And, therefore, education is but one. And, therefore, to the agents whom the SAVIOUR designated to make lost man the child of GOD in holy baptism, his training, all, has been entrusted. And the school for sinners is the Church; whose office is to make them saints. And EDUCATION IS A DIVINE THING: because the authority to educate a human soul can only come from Him who made it first, and then redeemed it. And see how nature countersigns in this the law of grace. Who moulds the pliant muscles of that new-born babe? Who shapes his stammering accents into words? Who frames his words, unconscious yet of meaning, into prayers? She to whom GOD conveyed the authority, together with the name of mother. And when the father curbs the wayward child, and chastens him in love, and makes him kiss the rod that smites him for his good, it is GOD in him that does it. And there is no power inherent in one human being to control another: to deny him the indulgence of a natural desire, to compel him to exertion, which he does not choose to make; to punish him for that which he has not done which he should, or done which he should not. The only master of a moral creature is his maker. And parents, teachers, governors, spiritual pastors, are usurpers, one and all, and tyrants, but as GOD deputes to them His power, and as the most complete control that can be claimed or exercised in moral creatures is that which is to make them what they are not, and choose not to be, which is the work of education; and which that it may win and wield its will, takes it at disadvantage in his helplessness, and never lets its hold go till its life goes: the claim to educate could never be allowed, but in the basest treachery to our immortal moral nature, to any who has not received authority from GOD. I can but throw this thought before you to be thought out by you. But it is elementary, essential truth. And the claim to educate a child which stands on any lower ground, is the claim of the CZAR to consign an exile to Siberia, or of the Inquisition to imprison GALILEO. Power may enforce submission, but it cannot win consent. And in ten thousand thousand voices, nature's instinctive, universal, protest will still rise up to heaven, "E pur si moove:" and, after all, it moves!

II. And, now, *the means to educate a human soul must come through* GOD. EDUCATION IS A DIVINE THING: not only as it is *from* GOD, but, as it must be *through* GOD, I do not mean by this the simple truth that even to count is proof of a divine creator. I speak of *education* in its true and noble sense; as the developement—literally *the bringing out*—of an important, god-like nature. In this sense it must comprehend the whole, not limit itself to any part or parts. Suppose the germ that nestles in an acorn, to be developed only in the bark or in the leaves of the primeval oak! It would be more than most men mean by education; or most children get by it; to write their names; to keep accounts; to reckon interest; to make a bow; to sing a song which has no sense, in words which are not understood; to whirl the wanton waltz or the lascivious polka. These are not even the bark or leaves of education. Then, how much less the tree, its roots, its boughs, its sheltering shadow, its sky-piercing aspirations. Proportion to its end, perfection in its kind, are the great principles of excellence in every thing. In man, then most of all. Only in him has GOD proposed to re-produce himself. And, when the aim was marred through the malice of the devil, then to restore was harder than to make. In every work the means are measured by the end. To pile the Andes; to make a line of sand the limit of the sea; to poise the solar system in mid-space; to "guide Arcturus with his suns," are trophies of omnipotence. It takes no less—it would take more, if there were measures in Almightiness—to lift the grovelling sense from earth to heaven; to win the reckless and rebellious will, to rule itself; and, from the ruins of the Fall, to bring again the order, the beauty, the harmony, the purity, the loveliness, the perfectness of the original creation. "And GOD saw every thing that He had made; and behold it was very good." To say that this is the design of education, is to say, that the means to educate a human soul must come through GOD. And he has bountifully provided them. If we may say it, He has laid Himself out on that provision, and brought all agencies to bear, divine and human, on the training of the soul, which JESUS suffered to redeem. His holy word, His holy church, His holy spirit, are all enlisted in that work. And holy angels ply their constant ministrations in behalf of human souls, and when a single one has turned from sin to holiness, merge all their ministry in the high harpings, which fill heaven with hallellujahs. But means are to be used; they cannot use themselves. Nor can the GOD who made the heart compel their use, because He made it free. In vain the swellings of the Jordan if the leper would not wash. In vain the floods of day to eyes that close their lids. And worse than that, if worse can be, the seduction of the devil has so won with human hearts, as to divorce the soul from GOD, and leave him out of that most gracious work, for which He gave His blessed Son, and sends His Holy Spirit. Education without the Church; education, without the ministry; education without the sacrament; education without prayer; education without the Bible; in one word, godless education is the order of the day. And the physical powers of men are educated, and their intellectual faculties, and their social nature, just as a monkey or a parrot might be trained; and all that GOD cares most for, and all that is immortal, in its essence, left to run its own wild way, and do its own wild will. Against all this, we set ourselves immoveably. We have been taught of holy PAUL, as he had learned from JESUS Christ our LORD, "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST: for in Him dwelleth all the fullness of the Godhead, bodily; and ye are complete in Him." The education which we undertake is Christian education. In no disparagement of physical developement. In no disparagement of intellectual training. In no disparagement of social cultivation. But for the fullest, most effectual furtherance of all, in that which GOD designed, should comprehend them all, and give them value, beauty, glory, power, and immortality, the nurture and the culture of the heart, that so the child of GOD redeemed, regenerated, and renewed in JESUS CHRIST may be "complete to Him."

III. And this, because *the motive to educate a human soul is, that it may be fit for* GOD. EDUCATION IS A DIVINE THING: not only as it is *from* GOD, and must be *through* GOD; but as it should be *for* GOD. The motives which are used to further education among men are many and various. For personal illustration, for the pleasure of it, to appear well in society, for the gratification of friends, to serve the country. All in their way good to their extent. But all far short of the whole truth. This is the true motive to education, to restore to GOD, as near as may be, that which at the Fall was lost. Little as he may think it, man is a trustee to his maker of the image which He made him in. Restored by the redemption of the cross to the capacity of its renewal, and furnished through its purchase with the means, he lies under the most solemn obligation, to improve the one so as to ensure the other. All other motives are but partial, temporary, ineffectual. This only rises to the height of the "great argument" of human obligation. And as water never rises higher than its source, and only the mountain springs can reach the upper stories, in a house, so this alone can animate and promote the enterprise by which the gracious purpose of the cross can surely realize its purposes.

"Mere human energy shall faint,
And youthful vigor cease;
But those who wait upon the LORD,
In strength shall still increase.

"They with unwearied step shall tread
The path of life divine;
With growing ardour onward move,
With growing brightness shine.

"On eagle's wings they mount, they soar,
On wings of faith and love;
Till past the sphere of earth and sin,
They rise to heaven above."

My children you have received the honors of the Institution. You are now to prove that you had earned them. There will be much expected of you. See to it, that it be not disappointed. You step upon the stage of out-door life at an eventful moment in the drama. Great movements are in progress everywhere. The end no man can see. Nor are we answerable for that; it rests and it is safe with GOD. You are not now to learn your great responsibilities as men, as freemen, and as Christians. They have been truly set before you day by day through all your academic life. You are now to turn the precepts of your *Alma Mater* into practice, and to realize her lofty aims in your high course of duty and of honor.

Remember, life is short. Remember, being is eternal.

THE CROWN OF ENGLAND.—The following is estimated as the value of the jewels in this magnificent diadem:—Twenty diamonds round the circle, £1,500 each, £30,000; two large centre diamonds, £2,000 each, £4,000; fifty-four smaller diamonds, placed at the angle of the former, £100; four crosses, each composed of twenty-five diamonds, £12,000; four large diamonds on the top of the crosses, £4,000; twelve diamonds contained in fleurs-de-lis, £10,000; eighteen smaller diamonds contained in the same, £2,000; pearls, diamonds, &c., upon the arches and crosses, £10,000; also one hundred and forty-one small diamonds, £5,000; twenty-six diamonds in the upper cross, £300; two circles of pearls about the rim, £3,000. Cost of the stones in the crown exclusive of the metal, £111,900.

PROPORTION OF DEAF AND DUMB PERSONS IN DIFFERENT COUNTRIES.—From a comparison of the proportion of deaf and dumb in Ireland with that which prevails in other countries of Europe from which accurate information can be obtained, we learn that the proportion, being one in 1,593, is greater than that of the duchies of Luxembourg and Wurtemburg, and the kingdoms of Tuscany, Bavaria, Belgium, and Holland, in which the average is one in 2,209; and less than in Sardinia, Norway, and parts of Switzerland, where the average is one in six hundred and forty-two. In some of the Swiss cantons the ratio is as high as one in two hundred and six—i. e. above seven times as great as in Ireland.—*Medical Times.*

THE CELEBRATED WHITYNGTON.—A humble stone monument has been recently erected by direction of the parochial authorities of the parish of Islington at the Highgate-hill, which is in that parish, where the celebrated WHITYNGTON (thrice Lord Mayor of London) stopped, as the legend states, when he heard the sound of Bow bells, which he imagined prophesied his obtaining the dignity of Lord Mayor of London. For many years a large stone occupied the site, which had an inscription on one side of it, and which gave a brief record of his life, but which time nearly obliterated. This was removed, and there were fears that there would be no monument to perpetuate the memory of the event. A plain stone about two feet high, is now erected there, which has chiselled on it the following brief history of his life:—"WHITYNGTON Stone. Sir R. WHITYNGTON, thrice Lord Mayor of London. 1397, RICHARD II. 1406, HENRY IV. 1420, HENRY V. Sheriff, 1395."

CONTEMPLATE more the good you can do than the evil you can only lament.

FOR THE YOUNG.

KNOCKING-AROUND.

As I passed from the Rectory, last Sunday morning, about 8½ o'clock, to my Sunday School, at the first corner I found a couple of youths hanging on the rail, that extended itself along the outer edge of the pavement, to protect the shrubbery from the encroachments of the cows.

One was a cleanly, good-looking youth, of about fifteen, possessing a bright, cheerful, intelligent countenance; the other was a drowsy, sulky-looking boy, of about seventeen.

As I drew near, he of the bright countenance cast his eyes upon me, while sulky still hung over the rail, looking heavily and lazily down into the gutter, as though engaged in deep meditation. I paused.

"Boys do you think it wrong for any one to try to do good?"

"O no, sir," says he of the bright countenance, while sulky rathered groaned or grunted, in a low tone, as much as to say, "You had better attend to your business!"

"Well, do you go to Sunday School!"

"No."

"No!—Not go to Sunday School! Well, I am just going; will you not accompany me? I will take pains to learn you good things."

"O no, sir!"

"You will learn nothing but good! Don't you want to learn how to be good and do good?"

"O yes," says bright countenance, smiling. "But I reckon I can learn it without going to Sunday School!"

"Suppose I grant that you can, yet it would prove nothing unless you make the effort, which I am almost certain you do not! I'm sure you neither learn good nor do good, playing about on the Lord's Day!"

"I've tried the Sunday School, and don't like it."

"How so?"

"Don't know, exactly! But I works all the week, and when Sunday comes I wants to knock-around!"

Yes, that is it! Knock-around! A fast way to learn good!

Reader, there are thousands upon thousands of boys, all over this land, who spend their Sundays in knocking-around! All our towns, villages, and cities, are filled with these knockers-around!

Knocking-around on the Lord's Day is filling the land with disease and death, eking out its very heart's blood!

Parents do not care. Many, even of the better sort, have neither time nor inclination to look after their children, therefore they just permit them to knock-around; there is no harm in it, they say. Let the children knock-around; children are children. The ignorant, less instructed, and more indigent, follow suit. They do not go to church; they are little cared for; they have not the means to rent fashionable pews in fashionable churches, nor to dress in keeping with the requirements of fashionable people; there are no free churches, or but few;—few poor men's churches; they are proud; each man here is a mighty sovereign. Sovereigns will not be content to take the lowest seat, a free seat in a fashionable church; it would be an acknowledgment of poverty—so they neither go to church, nor their children to church or Sunday School. But they simply knock-around.

Now this knocking-around begins with many at a very tender age. You see them first in little groups and companies, playing all day in the streets, on the Lord's Day, and all others; a few years more you find these little street rompers advanced to a higher grade—for now they have taken to the suburbs, and spend the Lord's Day in playing marbles, cursing, scuffling, wrestling, pitching quoits, jumping, boxing, wrangling,—and now and then there is a fight.

Next, in a year or two more, they are hanging about public houses, puffing cigars, cursing, swearing, and swaggering.

Next, they are staggering about, fuming with alcohol, the inmates of gambling-houses; they are in all street-fights and rows; they are "b'hoys" of the ring-line, and leaders in wickedness.

And it all comes of this knocking-around.

Knocking-around is the Lord's Day occupation of Young America. He is a progressive being; has a destiny, and must work it out; his genius is not to be cramped: he must knock-around to learn what is going on; he must develop, or die.

Now I want to tell a story to my youthful readers of one of these knockers-around.

His name, we will just say, was James Rook. James bade fair to be a very good boy. But his parents paid no attention to his Christian nurture. He had been baptized, we are almost sorry to own, into the Church, sealed with the sign of the cross, "made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." But alas! neither his parents nor his sponsors paid any regard to the vows they had taken in his behalf, and James, instead of being trained as a child of God, was allowed to train himself. He did not like the Sunday School, and therefore his parents would not force him to go. He did not like to go to church, and for the same reason he was allowed to stay at home. Alas! his parents were very negligent and wicked, in allowing their son to have his own way. We hope you have better and more considerate parents, who, like Abraham of old, "command their children, and their household after them." We hope also that you are not knockers-around.

Well, little James, as soon as he could run about, spent the Lord's Day in the streets, first playing with his little dog and whip. Sometimes when they *felt like it*, his father and mother went to church, and they were but too happy when little Jimmy came running up to meet them, as they returned home, holding his little dog by a string, and cracking his whip.

"O, he had had such a fine day! Mother ought just to have seen how Spark (his little dog) ran around after Billy Flunks, the boy that spun a top so well. And how Billy Flunks and Sam Jones could wrestle and box. It was such a sight!"

"And mother's little Jimmy is a fine fellow. He is so observant. Mother is delighted. Jimmy shall go to church some of these days, and to Sunday School, too, when he gets old enough."

"O no, mother. I want to see the boys play. It's so funny!"

Little Jimmy wants to knock-around. And, year by year, little Jimmy grows older, but neither goes to Sunday School nor church. He is only knocking-around.

Many a Lord's Day little Jimmy does not get home to his dinner; but towards night he sneaks in at the back-gate, covered with mud; his clothes nearly torn from his back.

"Then little Jimmy is a naughty boy." But he has only been knocking-around.

One Sunday evening Jimmy comes home with a black eye and a bloody shirt-bosom.

"Why, Jimmy, what's the matter?"

"Nothing, but that big boy Bill Flunks beat me, for nothing at all. He, he, he!" says Jimmy, wiping his eyes, and sobbing very lustily.

"Bill Flunks is a very bad boy, and Jimmy's father will whip him, the first time he lays his eyes upon him."

The next Lord's Day Jimmy is out again, in the same company. He now has a backer! "Ah ha! you Mr. Bill Flunks, you beat me last Sunday. Now, sir, you'd better look out, for my pa is going to whip you. Ah ha! sir, you look out for that."

"Yes, I did whip you, and I'll do it again if you say *'I'm another.'*"

"So you are another."

And Jimmy is whipped again. But it's all knocking-around.

A few years more, and Jimmy is knocking-around in the hotels, and gambling and drinking saloons, picking up stray rings, breast-pins, watch-guards, and the like; but then he's a little fellow, and it must be overlooked; every one must watch Jimmy.

And now Jimmy is one of a gang of rowdies, who congregate on the corners of the streets on the Lord's Day, smoking cigars, chewing tobacco, cursing, insulting by-passers.

A year or so more, and Jimmy has stabbed one boy and shot another; but, fortunately, neither of these were fatally wounded, and nothing is done. Jimmy's parents are clever people; the community sympathize with them; for their sakes it overlooks Jimmy's faults,—though everywhere he is known as the "bad boy."

Jimmy comes to manhood, and is still a knocker-around. And having use for more money than his father can allow him, takes the convenient mode of forgery to obtain it.

Jimmy becomes a forger; but before he can be apprehended flies his country. His parents now are in the deepest distress; but never think of accusing themselves of any wrong. Oh no? The boy was only unfortunate. He had been led off by wicked companions. Their son could never so far forget himself. He had always been such a good boy.

James Rook is now a man—a full-grown man. His father and mother are going down to a premature grave; old and gray before their time.

He never learned how to do anything but knock-around. Knocking-around is his trade.

The last time we heard of him, in a drunken brawl, he had coolly and deliberately hurried a fellow-being into eternity.

And then he was compelled to fly again from justice, and leave a wife and innocent children, to mourn over their sorrow and disgrace.

Alas! alas! this all comes from knocking-around.

Dear little children, this is no "made-up" story. Nay would that it were. But thousands of such may be told all over the world.

Remember the end of James Rook—and beware of knocking-around. Never desecrate the Lord's Day. Never acquire the habit of knocking-around; it leads to present and eternal ruin. Love the Sunday School and the Church: let nothing but sickness, or an absolute impossibility, keep you from them. Be always in time, and prepared with your lessons. And when in God's Holy Sanctuary remember where you are, in Whose service you are engaged; join audibly in the responses; perform your parts, learn your duties, give your young hearts unto Him into Whom you have been baptized. O how tenderly He loves you! O what stores of blessings will He pour upon you, if only you will be true to your vows!

Dear little children, teach us all, through life, to behold in your innocence, purity, and simplicity, types of the heavenly mind and disposition—"Of such is the Kingdom of Heaven."

Dear little children, may the Lord's blessing be upon you.

And you, parents, remember our homely little sketch. It is true to life, word for word.

Remember your dear little children. Guard them from all evil. Leave them not to train themselves. If you are poor, send them to Sunday School and the Church. Give them to Christ. If you are unable to clothe them decently, make known your wants: there are good hearts everywhere ready to assist you.

If you are rich, so much more are you bound to set a good example. Remember those holy vows and promises in baptism. Leave not your children to chance. Train them as the Lord's children.

Above all, never permit them to acquire the habit of knocking-around. And the Lord's blessing will be upon you and your offspring.—The Rev. Jos. J. Nicholson.—*Churchman Magazine.*

An Idiot's Faith.—The following fact occurred at the farm of Abingdon, in the parish of Crawford-John, Scotland, at the distance of well-nigh a century from the present day. It then, as it is in a greater or less degree still, was the practice among the farmers to lodge the wayfaring poor; and as the farmer's room is often but small, and the characters of such random guests are sometimes doubtful, they are furnished with blankets and straw in some of the out-houses, where, however, they are comfortably sheltered. It was in the practice of this generous hopitality that the character of the humble subject of it was revealed to view. Says the narrator to his brother: "I remember an anecdote of my mother's, which Sir Walter Scott would have valued. A poor wandering simpleton, or idiot, came to her father's house one winter evening, and sat by the fire. It was soon noticed that he was unwell. On being asked what ailed him, his reply was, 'Am unco' cauld.'

"After giving him warm gruel, he was put to a comfortable bed in the kiln. At a late hour one of the maid servants came, saying "that the poor thing in the kiln was aye muttering and speaking to himself.' My mother and others went to listen, when they distinctly overheard him repeating over and over again the following bit of rhyme:

"'Three o' Ane,
And Ane o' Three;
And Ane o' Three
Will save me.'

The next morning dawned, but the soul of the poor wanderer had gone to the bosom of that 'Ane o' Three,' on whose mercy he relied. My mother," the narrator adds, "could not relate the anecdote with dry eyes." Is there not, in the simple language of this poor wanderer, the distinct recognition of the doctrine of the Trinity, and of the mediatorial work of the Saviour, together with His divinity, as that "Ane o' Three," to whom the simple soul committed itself in full confidence, that, in his own appropriate language, he "will save me?" It reminds us of the Saviour's striking language: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for it seemed good in Thy sight."

A THANKSGIVING SERMON.

BY THE REV. HENRY NEWLAND, VICAR OF WESTBOURNE.

This is a Sermon for all Lands, though preached in England—an *old* land, and yet by a *Newland*. In that kingdom they have just had a Thanksgiving Day for their late bountiful harvest, and other continual blessings; and the occasion was thus improved by one whom many of our readers, we know, already love and honor, and whom this new demonstration of his zeal and devotedness in his Master's cause will only make them do so still more fervently. The application of such a discourse to our own country is so forcible and so reasonable, that we have not hesitated to transfer it entire to our columns.

"Praise the Lord, O my soul, and all that is within me praise His Holy Name.
"Praise the Lord, O my soul, and forget not all His benefits."
Psalm ciii. 1, 2.

It is a grand thought that the voices of a whole nation are at this moment united in rendering thanks to Almighty God for His bounties. It is a grand thought that this is really the united voice of the nation—that it is not the voice of the Clergy calling upon the people, nor of the Government directing a movement of policy,—it is the nation at large, Clergy and Laity, Governors and governed. The public voice called for the Day of Thanksgiving before it was appointed. We may well imagine Almighty God saying of us, as He did of the Israelites—"I have heard the voice of the words of this people which they have spoken unto thee; they have well said all that they have spoken." Might He not add, as He did on that occasion—"O that there were such a heart in them that they would fear me and keep all My commandments always, that it might be well with them and with their children after them for ever." The Lord did not doubt the sincerity of the children of Israel at that time. He only said—O that there were such a heart in them—O that they would do this always. Neither is there any reason why we should imagine that He doubts our sincerity now. We are really and honestly thankful. O that we would act as we feel—O that we would do so always.

How should we show our thankfulness?—How? By making use of the mercies which God has sent us. We shall have no difficulty in admitting, as a general principle, that there is no single thing that God sends us without its use. If he sends us affliction, there is use in that; if he sends us mercies and deliverances, there is use in that also.

Our duty is, when we receive such messages from God, to find out what is the particular use to which He means us to put them. This war and this harvest coming together speak as plainly as if God had uttered the words out of Heaven and said—I must punish, but it is My will that the punishment fall as lightly as possible. And this opens to us a duty. You know that in the General Thanksgiving we beseech God that our hearts may be unfeignedly thankful, that we may shew forth God's praise not only with our lips but in our lives. This—by our lives and not our lips only—is how we want to shew forth our thankfulness—our feeling that God has punished us with war, and our gatitude that He has tempered His justice with mercy.

What, then, does God mean when He sends us this message? When we receive afflictions, the natural suggestion is that we have done something that we ought not to have done. When we receive blessings, it is no less evident that God has something for us to do.

Do you remember our last affliction, with its day of humiliation while we were suffering under it, and its day of thanksgiving when it had pleased God to relieve us? Do you remember how I then put you in mind of the different ways in which, as a nation and as individuals, we had offended God—our hard heartedness towards one another, the schisms and divisions which we have made in God's Church, the luxuriousness of the higher classes, the drunkenness of the lower, the selfishness of all—our Sabbath-breaking and Sunday-trading, our profaneness and neglect of God's House and Worship. I told you then that it was in vain for us to pray to God that He would deliver us from the famine and pestilence which then threatened us, unless we first put away the things which caused Him to send them.

We are now met, not for humiliation, but for thanksgiving. We do right to assemble ourselves together to thank God with our lips, but what is that unless we also thank Him in our deeds and in our lives. And how can we do this but by leaving off those things which we confess have brought down His visitation—by walking in the paths that He has set before us—by doing that which He has appointed us to do. This is why we have an offertory on this day of thanksgiving. I do not mean to tell you that giving our money is in any way a set-off for our sins, or that, were we to give the whole of our substance, it would be any sort of excuse for keeping on in any one of those practices which have drawn down our late and present punishments; but, as far as it goes, it is a proof that we are in earnest. If we believe that by sending us a good harvest God would relieve us from some of the hardships of a state of war, then it is a very fitting way of showing our thanks to act with God as it were, and do that which God is doing—make ourselves fellow-workers with Him—do our best to relieve those whom it is in our power to relieve.

On the day of humiliation we sent our gifts to support the wives and children of the soldiers. The occasion itself suggested this. We sent relief to those on whom the punishment, deserved by all of us alike, happened to fall most heavily. Our offertory was our confession. Does not this occasion, in which we thank God for giving our people a supply of food, notwithstanding the high prices necessarily occasioned by the war, suggest that we make ourselves fellow-workers with Him, and do something to help our own poor. I suggested last Sunday the Infirmary. I had some hesitation about it, because I understood that it was in contemplation to alter the rule which grants tickets of admission in return for collections made. I thought that the most appropriate object of our offering to-day would be something that in one way or other should benefit our own people. If we can benefit them by providing for one or more of their sick, I think the offering is appropriately bestowed; if not, I would suggest something that will do them some good in the winter, by way of food, or clothing, or firing. At any rate, it should be something for our own people. The thank-offering for harvest should go to them who help to raise the harvest.

But there is another thank-offering which is in the power of our employers, besides giving money, and one which goes a great deal nearer the root of the matter, combining a sense of our short-comings which already have drawn down God's punishments, with a sense of His mercies which prompts us to do better for the future. Our laborers have souls as well as bodies, and I do say that there is a great deal that wants amendment in the character and habits of our agricultural people. Why is this? Why should not the agricultural people be the most intelligent and the best of all classes of laborers? No class has so much time on their hands, no class has so many means of spiritual advancement, and so few temptations. Is it not that we are too apt to forget that they have souls as well as bodies? and that when we try to benefit them, their bodies are all we think about—a plot of garden ground, new clothes, a better cottage, a supper perhaps, or some comforts in sickness. I am not speaking disparagingly of such acts of kindness—I see them with pleasure. I admit the great good that they do—far more than the mere relief—I mean the kindly feelings they produce. I would only remind those who confer them to go a step farther, and extend their care to the minds of their laborers as well as their bodies—their character as well as their comfort. A farmer ask whether his laborer is a sober man, because he knows that a drunken man would not do his work. Why does he not go to the root of the whole matter, and ask whether he is a religious man? The farmer goes to Church himself; he does that because he thinks it good for him. Is not that which is good for him, good for his men also? I am ashamed to see how few of that class who more than any other are concerned in this blessing—the laboring class, whose very life and strength, and means of supporting their families depend on the price of bread—are here to return thanks to God. I cannot but remember the unthankful lepers; and, when I see so few returning thanks to God, say, as the Lord said once—Were there not ten cleansed—where are the nine?

But the men do not think of this—they are too ignorant. Why do you not then impress it on their minds day by day? Why do not you see them, and speak to them every day, and recall their daily duties by asking why they have neglected them?

You remember how often I have spoken about taking the boys from school and putting them to farm work, while there are older boys standing idle—thus doing injury in two ways, allowing those to be idle who ought to be at work, and taking those from instruction who ought to be learning. There is more harm done to the morals and character in those three or four years of idleness which this system must produce than can be got the better of in a lifetime of repentance.

It strikes me that a little self-denial and a little attention in these matters would be a thank-offering to God of more value than any money you could give. Do not say it is the Parson's business. It is the Parson's business, no doubt; but he cannot do it unless you help him. You see your people every day; he cannot see them, because they are about your work. It is because it is the Parson's business I ask you, who possess influence as masters, to make a beginning. If going to Church be necessary for you, you have the care of those to whom it is necessary also. If you partake in the Lord's Supper yourselves, because you would live and not die—and your Lord tells you that "except ye eat the flesh of the Son of Man and drink His blood ye have no life in you,"—you cannot be altogether guiltless of allowing those to perish whom God has placed under your guidance. There is such a text as, "He shall perish in his iniquity, but his blood will I require at thy hand;" and I think that this text relates to more people than to us Parsons. Every one of us will be called to account if we neglect whatever opportunities God has given us of doing good or turning away evil; and I say that this would be even a better thank-offering to God than any amount of money, and one which would recompense you better in this life, as well as in that which is to come; because, if you turned your attention more to these things, there would be not only less money wasted in public-houses, and less drunkenness, and quarreling, but there would also be a better day's work, and a better and a kindlier feeling between the laborers and their employers.

I cannot but say that I wish this day of thanksgiving to Almighty God had been appointed some few weeks ago, when every one was talking of the great harvest, and feeling in their hearts the thankfulness they were so anxious to express with their lips. I wish it had been ordered while we could almost see the thick shocks of corn before our eyes, and hear the perpetual hum of the threshing machines, which hour after hour were filling our corn sacks; hour after hour—without taking away the farmer's fair profits—were bringing the price of bread within our means of purchasing it, and completing the promise which the blue skies, and the still weather, and the bright sunshine of August, had held out to us.

And why should I wish so, if the cause of thankfulness yet remains to us—if the corn is already stored up, and the benefits from it are just as real as ever they were. Why should I? Because I know how soon the human heart forgets; because I know how difficult it is to retain any feeling in the mind, even that of thankfulness for the blessings we are enjoying still; because I know how apt we are to look out for causes of dissatisfaction—to remember, for instance, the war and the war prices, and to think how much better all this might have been if we had not this drawback, rather than to feel additional thankfulnesss to God, who, seeing it necessary to punish the world by the scourge of war, and us along with it, has arranged this means of tempering justice with mercy, and when He laid the punishment upon us strengthened us, as it were, to enable us to bear it.

This fading away of gratitude for blessings which we are still enjoying, is no unusual feeling—we carry it through everything. I suppose if any of us had seen the Lord dying on the cross, to save us from the punishment which our sins had deserved, there would not have been a heart so ungrateful or unthankful as to neglect to commemorate it; but it is no less true that our Lord has died for us because He died so long ago. We are not the less reaping the benefits of it because we do not see it with our eyes; and yet, when He gives us His own day of public thanksgiving for such unspeakable benefits, His Holy Communion, the great thanksgiving of His Church, and says, "Do this in remembrance of me," you turn away. How can I think you are really thankful for the harvest still, though you might have been so once? How can I think you remember still the thankfulness, which you really might have felt when you saw the promise of plenty actually before your eyes, when I know how you forget your thankfulness to your Saviour for benefits so much greater, and refuse to come when He calls you to do that which He has appointed in remembrance of Him? Thankful for God's harvest, and neglect the Communion? I do not believe that you are thankful. You are *glad* that the bread will be cheaper, but you are not thankful to God for making it so. How can you be thankful to God the Creator and Preserver, when you are not thankful to God the Redeemer and Sacrifice?

Great as God's mercies are in this life, when compared with that which is to come, they are but what earth is to Heaven—what time is to eternity. We do right to meet here, and bless God for our creation, preservation, and all the blessings of this life, but it is, above all, that we bless Him for the redemption of the world by our Lord Jesus Christ, for our means of grace and our hopes of glory. Let us remember the words in which we have thanked God for these things—that we have not only besought Him to give us a due sense of all His mercies, so that our hearts may be unfeignedly thankful, but that we have expressed a desire and a determination to show forth His praise, not only in our lips but in our lives, and *that* "by giving up ourselves to His service, and by walking before Him in holiness and righteousness a l our days." God grant that our hearts and our lips may have gone together when we said this, and then we need not fear that the Lord Jesus Christ, in whose name we made our promise, will give us grace and help to keep the promise that we made.

EXCERPTA.

Pitcairn's Island.—The very interesting narrative of the handful of Christian people who inhabit this island, by the Rev. T. B. Murray, has just reached a fourth edition. In this edition, Mr. Murray brings up our intelligence of the Pitcairners to the most recent date. The Rev. Mr. Nobbs reached his little flock on May 15, 1853, in H. M. S. *Portland*, and found they had been suffering for some months previously, from a scarcity of food, in consequence of the want of rain, which had prevented their planting their usual crop of sweet potatoes. For some weeks, it seems, they were on the brink of actual starvation, and had no other resource than half-grown pumpkins. The evening of his arrival, being Sunday, Mr. Nobbs read from the pulpit his ordination letters and licence, as chaplain of Pitcairn's Island, granted by the Bishop of London; and the Rev. Mr. Holman, who had temporarily officiated in his room, preached his farewell sermon. Mr. Nobbs now administers the Holy Communion every month, and has as many as 75 communicants, out of a population of 172. In fact, the whole adult population communicate, and this little Christian community revives in this particular the strictness of primitive piety. Mr. Nobbs' last letter is dated November 3, 1853, and acknowledges the receipt of stores and gifts from friends in England, by the *Dido*. Their dependence upon such occasional supplies from Europe, and the growing increase of their numbers, induced the Pitcairn Islanders, as far back as May last year, to petition our Government to remove them to some larger island, naming especially Norfolk Island; and it was recently in contemplation to accede to their request, as soon as all the convicts should have been conveyed from that spot. That island is situate in the 49th parallel of latitude, to the north of New Zealand, and is about twenty miles in circumference, the low land exuberantly fertile, and thousands of acres in high cultivation, fully capable of supplying all the necessities of our Pitcairners. On the islands stand a fine range of buildings, raised for the convict establishment; and it has been suggested that they might form the material for a Missionary College, which the Bishop of New Zealand is desirous of establishing for the instruction of Melanesian youth. But nothing has been yet decided on the subject.

A Dissenter on "Evangelical" Preaching.—In the department of Christian morality, I think many of those who are distinguished as Evangelical preachers greatly and culpably deficient. They rarely, if ever, take some one topic of moral duty, as—honesty, veracity, impartiality, Christian temper, forgiveness of injuries, temperance (in any of its branches), the improvement of time—and investigate specifically its principle, rules, discriminations, adaptations. There is none of the *casuistry* found in many of the old divines. Such discussions would have cost far more labor of thought than dwelling and expatiating on the general evangelical doctrines; but would have been eminently useful; and it is very *necessary*, in order to set people's judgments and consciences to rights. It is partly in consequence of this neglect (very general, I believe) that many religious kind of people have unfixed and ill-defined apprehensions of moral discriminations. Robert Hall told Anderson that in former years he had oftener insisted on subjects of this order. I know not whence the ill-judged alteration, during his residence at Bristol; to judge from so much as I heard. He could hardly have fallen in with the common notion: "Lead them to the true evangelical principles of doctrine, and the morals will follow of themselves." I would answer, "If so, how superfluous is a large portion of the New Testament, as being specifically, and often minutely *preceptive*."—John Foster's *Life and Correspondence.*

A French Artist's Death.—The author of "Men and Women in France," gives the following account of the closing scene of Greuze's life, who was a crown of artistic glory to France:—"Will it be believed? This charming painter who had seen the Grand Duke and Grand Duchess of Russia, Louis XVI., General Bonaparte, the king of the world, a king of Sweden, an emperor of Germany, and I know not how many great people, seated on the stools of his studio, Greuze, who was the last to preserve on his pencil the lost smile of his age, this thoroughly French painter, whose works would still, at the present day, make the fortune of ten painters, died poor and alone, amidst the most glorious days of France. David, who had caused him to be forgotten, had forgotten him himself. * * * Meanwhile Greuze had kept his bed for some days; it was all over with him, he had no more strength for the contest. Barthelemy alone came to bid him farewell. 'Well, Greuze!' 'Well, my friend, I begin to know what is death. If you ever wish to paint death, imagine to yourself a wicked mother, who puts her children to sleep to free herself from them. I am beginning to know no longer what I am saying; but patience, I shall soon say nothing at all.'—'Come, come, courage; one does not die the first spring day.'—'Good heavens! since the sans-culottides, I know nothing about seasons. Are we in Ventose, or Germinal? Is to-day St. Dandelion or St. Asparagus' day?'—'What matter. See what a beautiful sky.'—'I am quite easy about my journey; I shall expect you at my funeral; you will be all alone, like the poor man's dog.' Greuze died toward evening, after having wandered a little in his mind; his last word was, however, a prayer for his daughter. Mademoiselle Greuze, after having passed the night watching by the bedside, went in tears to seek her father's friends. 'He will be buried to-morrow,' said she to all. The next day, however, no one was seen at the funeral but Barthelemy, the poor man's dog, as the deceased had called him, a *bon-mot* which is worth as much as a picture for this painter without genius. Greuze was revenged on his faithless friends, revenged by a woman who came during the mortuary mass, and placed a wreath on the modest coffin. 'It was very appropriate,' says the *Journal of the Empire*, 'that a woman, in the name of all her sex, should offer this tribute of admiration on the tomb of the celebrated artist, who had almost always consecrated his genius to their service.'"

Novel Genealogy of Goethe and Kant.—A Swedish paper, the *Post och Inrikes-Tidninger*, traces the descent of the two great German writers, Goethe and Kant, to a Scandinavian origin. Of Goethe it is stated that he is a descendant of Magister Hans Eosander, at one time a vicar at Aasby, in East Gothland. This Hans Eosander had a son, Samuel, who was assessor at the Aulu Court, and ambassador in Russia in 1698, when he was knighted under the name of Goethe. His brother's son, John Frederick Goethe, who served as a general officer in Sweden, Poland, and Prussia, was the grandfather of the poet Goethe. Thus far the pedigree is made out by the Swedish paper. But Goethe's own statements are in contradiction with this account of Swedish vicars, Russian ambassadors, and general officers. He states in his autobiography that his grandfather was the landlord of a Frankfort hotel—viz., the Weidenhof, and a Frankfort paper proved some months ago that Goethe's great grandfather was a tailor from the county of Mansfeld. As for Kant, the philosopher, the paper we quoted above states that his family came from Upland, where his great-grandfather was a soldier.

Wisdom is Gray Hair to Man.—When I reflect what an inconsiderable little atom every single man is, with respect to creation, methinks 'tis a shame to be concerned at the removal of such a trivial animal as I am. The morning after my exit the sun will rise as ever, the flowers will smell as sweet, the plants will spring as green, the world will proceed in its old course, people will laugh as heartily and marry as fast as they used to do. The memory of man (as it is elegantly expressed in the Book of Wisdom) passeth away as the remembrance of a guest that tarrieth but one day. There are reasons enough in the fourth chapter of the same book, to make any young man contented with the prospect of death. For honorable age is not that which standeth in length of time, or is measured by number of years. But wisdom is gray hair to man, and an unspotted life is old age; he was taken away speedily, lest wickedness should alter his understanding, or deceit beguile his soul.—Pope.

Congress and the Bible.—A gentlemen at Washington, who has been looking over the records of the Continental Congress, to make himself acquainted with the legislation of the glorious patriots of that day, writes that he finds on the 11th September, 1777, that body voted that the committee on commerce be directed to import 20,000 copies of the Bible from Holland, Scotland or elsewhere, into the different ports of the different ports of the Union.

HEBDOMADARY.

Saturday, Oct. 28.—*St. Simon and St. Jude, Apostles and Martyrs.* St. Simon was styled Simon Zelotes, or Simon the Canaanite, to distinguish him from Simon Peter, it is supposed. That he was the person reckoned among our Lord's brethren, there is little reason to doubt. St. Jude is also reckoned, with St. Simon, amongst our Lord's brethren, and that he was of that number there is undeniable testimony. St. Simon, upon the dispersion of the Apostles, proceeded to preach the Gospel in Egypt, Cyrene, Africa, Mesopotamia, and the barbarous parts of Lybia. St. Jude, who was called by our Lord himself, after the ascension, preached for some time about Judea and Galilee, then in Samaria, Idumea, Syria, and Mesopotamia. It was whilst on his mission in the latter country that he met with St. Simon, who took him with him into Persia, where they both received the crown of martyrdom; and this tradition is no doubt the reason why the Church commemorates them together in one festival.

Certain superstitions used to prevail in connection with this festival. One was, that if it rained (as with St. Swithin's) it continued to rain for some time afterwards. Another was, that young maidens would on this day, by a peculiar charm, ascertain their future husband's surname. The process was this:—Take an apple, pare it, hold the paring in your right hand, and say the following verse:—

"St. Simon and Jude, on you I intrude
By this paring I hold to discover,
Without any delay, to tell me this day.
The first letters of my own true lover."

Some turnings round—some casting of the paring over the left shoulder—and in a certain mysterious way the first letter of the future husband's surname is found; but should the paring break—alack and well-a-day!—the damsel is never to get married at all.

Sunday, Oct. 29.—*Twentieth Sunday after Trinity.*—The collect for this day is a prayer, that God of His bountiful goodness would keep us from all things hurtful, that, being ready in body and soul, we may accomplish those things He wishes us to do.

Wednesday, November 1.—*All Saints' Day.*—The Festival of All Saints is not of very early date. Early in the seventh century, the Pantheon, or temple dedicated to all the gods, at the desire of the then Bishop of Rome, was taken from the heathens by Phocas, the emperor, and dedicated to the honor of All Martyrs. This was the origin of the festival, which at that time was kept on the first of May, but afterwards (A.D. 834) it was altered to the 1st of November. This Festival winds up the celebration of Saints' Days—it is the last of the ecclesiastical year. Many such days were given up at the Reformation, whilst the most important were retained—the aggregate being to be commemorated all at once—the Church calling upon us both to honor the memory, and contemplate the example of the Blessed Saints, Confessors, and Martyrs, seeking grace to follow them "in all virtuous and godly living."

Allhallow Eve is the vigil of All Saints' Day. Many curious and superstitious observances are connected with this Eve, especially in the North of England and in Scotland. Nuts and apples are had recourse to, for divining various secrets and mysteries, particularly as to the identity and the fidelity of swains and damsels respectively. The Scotch used to regard it as a night when demons, witches, and other mischief-making beings were abroad on their baneful midnight errands. And still—

"The merry, friendly, countra folks
Together do convene,
To burn their nits, and pou their stocks,
An' haud their Hallow e'en."

Thursday, Nov. 2.—*All Souls' Day.*—A Festival of the Church of Rome, on which special prayer was made for the souls of the departed. Its observance has been traced back to the year 998, about which time, it is related, a certain monk, whose curiosity had led him to visit Mount Ætna, which he verily believed (as did all his brethren) was the mouth of hell, returned to his Abbot with the grave story that he had heard the devils complaining of the number of departed souls taken out of their hands by the prayers of the faithful. The hint was taken, and this day set apart as a day of prayer for *All Souls* departed. The appointment first was only local, but the Pope afterwards made it obligatory in all the Western Churches. The custom used to be for persons arrayed in black to perambulate the cities and towns in behalf of the dead, ringing a dismal toned bell to exhort the people to pray for the souls in purgatory. In France and Italy it is still treated as a *jour de morts*—the people resuming, for the occasion, their mourning for deceased relations and friends, whose graves they generally make a point of visiting. At the Reformation the Church of England abrogated altogether the observance of this day.

THE CHURCHMAN.

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☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

The Baccalaureate Address of Bishop Doane, which we give in another column, well deserves the serious attention of Churchmen. Its subject is one in which the Church in this country has a deep interest, and a mighty responsibility—*Christian Education*. The educational system now in such extensive operation among us, has little claim to that title. Christianity is not recognized in it, in any available form. It is altogether for the *head*, and not at all for the *heart;* whereas, as the Bishop, in his admirable exposition, so justly and truly lays it down, as the only true principle of education, "The channel of its influence is the Church. Its agent is the Holy Spirit. Education is thus a divine thing. It is *from* God. It is *through* God. It is *for* God." But how seldom do even Churchmen, in this our country and our day, think of this—or thinking, act upon it! Let them read, mark, and learn, then, what is here so faithfully and forcibly set forth as their duty in this matter. They cannot but be the better for it.

We briefly record, under the proper head, the particulars of a most atrocious outrage upon a Roman Catholic Priest in a neighboring State. The victim had dared, it seems, to give expression to opinions on the subject of popular education, in strict accordance, no doubt, with his own religious obligations, but opposed, of course, to the godless system which unhappily finds such favor in the public mind; and its most furious advocates avenged their cause by an act of personal violence and indignity which may terminate in death. One of the local papers says, "this flagrant violation of the right of free speech was in pursuance of a vote taken in a regular town meeting at Ellsworth!" It was not, therefore, the populace that did the savage deed. It may be traced, no doubt, to a higher source than even "a regular town meeting." The Ministers of too many of the ultra-Protestant sects incite their people to such acts—nay, some of the Ministers of our own Church are not altogether free from a similar acrimonious and revengeful spirit, in their zeal for what they so ignorantly, often so fanatically call, "Our common Protestantism." This is, assuredly, not the spirit of Him whose name we bear, and who has emphatically commanded us, not to assail, but love those who are opposed to us,—"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This is the spirit of Christianity. The spirit which promoted and actuated the outrage in question is that of anti-Christ.

We tell a truly melancholy tale, this week, of the gallant and adventurous Sir John Franklin, and his ill-fated expedition to the Arctic seas. After so many years' fruitless search for them, and the sacrifice therein of not a few brave lives, they are discovered—or all that is left of them—inanimate, amid the eternal snows of the polar regions. It is supposed their bodies have been there since 1850—that, struggling to make their way southward, after having lost their ships in the ice, they perished of hunger under the rigors of that inhospitable region. Poor Lady Franklin! She has, indeed, long lived on hope—the miserable have no other nutriment—and now its cup is dashed forever from her lips!

> "'Tis late before
> The brave despair!"

But at last—brave though the unhappy lady has undoubtedly shown herself to be—wonderfully brave, and faithful, and trustful—at last she must despair! She has acted the declaration of an eminent English essayist and moralist—"I would not despair, unless I saw misfortune recorded in the Book of Fate, and signed and sealed by necessity." And now the sad misfortune is thus recorded; and she whose hope it blasts is left in sadness to exclaim—

> "The fountain of my heart dried up within me!"

Still, still, there is hope for even one so stricken as she—the hope there is for us all—the Christian's hope! "Come unto Me all ye that are weary and heavy-laden, and I will give you rest." Surely there is hope—"the hope eternal in the heavens;" compared with which all other is but as dust in the balance.

But, with regard to the object of all this suffering and sacrifice, it is evident that there can be no hope of any practical result. There is—it has been ascertained—a North-West Passage; but it is not accessible, by reason of the fields of ice by which it is obstructed. Science must now be satisfied. But for the practical business of life, the discovery has gained nothing; while it has lost much for humanity, and human affections.

The clergy who charged themselves at the funeral of the late Rev. Mr. Hanson, with the effort to make provision for his family, are, we understand, proceeding with their charitable duties. On Sunday last, we are informed, collections were made for the benevolent object in St. Thomas's church, and in Calvary, to which Mr. H. was attached as Minister of the Free chapel connected with that parish. In the former, after a sermon in which the matter was properly spoken of by Dr. Neville, the contribution amounted to three hundred dollars. In Calvary, the congregation of Dr. Hawks, it reached seven hundred, which, with subscriptions in the parish will, we learn, increase the amount to fifteen hundred from that quarter. These are good beginnings, and suggest the best method of collecting such funds—by stating the case plainly, and taking up in *all* the churches collections from the congregations. Every one has thus an opportunity to do something; the few wealthy donors, so often called upon, are exonerated from the burden of the whole,—while the aggregate sum will be found larger than that to be derived from the necessarily limited number of liberal persons who put their names to a subscription. We trust the example will be followed in our other city congregations.

It will be seen by a note to us from the Rev. Mr. Gibson, the Missionary at Haverstraw, that it has been deemed desirable to have the fund for the Memorial Window to Bishop Wainwright, in the chapel there, replenished by subscriptions of a dollar each, in order that so interesting and so well-deserved a testimonial might be made as universal as possible. We gladly commend so available an opportunity of perpetuating a feeling of reverence and respect for the memory of one who did so much to deserves it. Haverstraw, be it remembered, was the last scene of the lamented Bishop's Episcopal ministrations.

PURITANICAL PREJUDICE.

It is lamentable to see a Church contemporary—or one professing to be such—engaged, as the *Episcopal Recorder* so constantly is, in decrying those things which legitimately belong to the Church, and which are not only reasonable in themselves, but designed and calculated, as our Prayer-Book expresses it, for "the procuring of reverence, and the exciting of piety and devotion in the worship of God." Churches are suitably built and adorned—a peculiar style of architecture is adopted in them—and all the aids which decorative art can impart are called into requisition—in order to do honor to God, and to promote the cause of genuine and earnest devotion and piety. What David describes as "the excellent carved work hewed out of the thick trees," is there appropriated. Bishop Horne has well observed, that "the senses and the imagination must have a considerable share in public worship: and devotion will, accordingly, be depressed or heightened, by the mean, sordid, and dispiriting, or the fair, splendid, and cheerful appearance of the objects around us." It is on all accounts not only becoming but pious, to build temples not unworthy of the Most High. Our Lord Himself allows, that "the temple sanctifieth the gold," which is offered in it, as it sanctifies the offering of praise and thanksgiving from pure hearts and undefiled lips. There is every Scriptural sanction, in fact, not to say injunction, that our churches should be as beautiful, as chaste, as solemn, as well arranged,—for the comfort and edification of the poor, equally with the rich—as means will admit of; and that the Services in them should be performed with every reverence, dignity, and devotion. It is prayed, in the Preface to our Book of Common Prayer, that, as respects the truths of the Gospel, God would "accompany with His blessing every endeavor for promulgating them to mankind in the clearest, plainest, *most affecting* and *majestic* manner;" and in the order of consecration, the edifice is said to be "appropriated and devoted to God's *honor* and *worship*." There is everything, in short, in our Church system, when honestly and piously regarded, to impress us with the duty of reverence and solemnity in all that appertains to the Sanctuary of the Most High. God is undoubtedly honored thereby. And let those who would persuade us that this is a small thing, remember the awful declaration—"Them that honor Me, I will honor, and they that despise Me shall be lightly esteemed." Everything relating to the House of God is worthy of the most reverential care. "Holy places," says Bishop Jeremy Taylor, "are regions and courts of angels." And there is implied in the very fact of our having a prescribed Ritualism, that there is a ceremonial order, and ordinance, and observance, which it is meet and right to attend to, with all the solemnity and carefulness befitting so holy and pious an affair as the Service of the Sanctuary. "Ceremonies," says Archbishop Bramhall, "are advancements of order, decency, modesty, and gravity, in the Service of God, expressions of those heavenly desires which we ought to bring along with us to God's House, adjuments of attention and devotion, furtherances of edification, visible instructions, helps of memory, exercises of faith, the shell that preserves the kernel of religion from contempt, the leaves that defend the blossoms of the fruit." Surely these are high Episcopal authorities in support of things which are not to be despised.

Yet these things, and such as these, are what our mis-called "Episcopal" contemporary, and they who think as he does, must be forever ridiculing and railing against. The sacred science of such solemnities is, in his last issue, stigmatized as something to be shocked at and to be shunned. "*Ecclesiology Rome's Livery*," is the title of an article prominently paraded; as though the Church Catholic everywhere—even when calling herself Protestant—had not a deep concern in such sacred things. What a humiliating admission—what a melancholy reflection—that we cannot carefully attend to the solemnities of our Church's ritualism—that we may not be reverential and regardful of Catholic order and decency in holy things—but we must incur the taunt of putting on "Rome's livery,"—as though Rome alone fulfilled, in its integrity, that divine injunction, "Reverence My Sanctuary: I am the Lord." The doting *Senex* who, evidently encased in Puritanical prejudice, gives expression to so much narrow-minded nonsense, would almost persuade one that he had sprung from the ranks of the bigoted Covenanters; and that he must think with them, that Episcopacy is only another name for Popery. It is strange," he would have us believe, that "the shadows projected by the two great periods in our Church's history should be so much alike,"—meaning thereby, "the first preaching of the Gospel in Judea, and the Reformation in our mother land,"—with much magniloquence going on to remark, that "no fretted [?] shadow of dreary Cathedral spreads itself on the ground, and no procession of surpliced Priests is there pourtrayed." But here—in so far as he makes himself intelligible—he is departing most egregiously from historical fact. Was it not in Judea that our Lord showed His zeal for His Father's House—that He was so scrupulously jealous in guarding its sanctity? And what Cathedral shadow was ever more magnificent than that Temple at Jerusalem? Was it not in Judea, too, where David's Processional Psalm, even in the days of the first preaching of the Gospel, was wont to be most triumphantly sung,—"It is well seen, O God, how Thou goest, how Thou, my God and King, goest in the Sanctuary. The singers go before, the minstrels follow after, in the midst are the damsels playing with the timbrels." What "procession of surpliced Priests" could compare in magnificence with that? And although Judea presented no opportunity, under the first preaching of the Gospel, for a repetition of such solemn processions, yet what is there in Christianity to forbid us to "give thanks unto God the Lord in the congregation, from the ground of the heart,"—or to sing, as they did on that and other great occasions, "O God, wonderful art Thou in Thy Holy Places, even the God of Israel: He will give strength and power unto His people—blessed be God!" This, as respects Judea, where the Gospel was first preached, and where a Temple of infinitely more than Cathedral grandeur was the constant resort of our Lord and His Disciples; and for which the Saviour Himself had so high a reverence that, as St. Mark has recorded, He "would not suffer that any man should carry any vessel through the Temple,"—refusing to tolerate any such act of irreverence as even that within its hallowed walls.

Then as to the Reformation, there was no attempt made by the authors of that great religious revival to do away with Cathedrals, however "fretted" and "dreary" they might be. Cranmer, and Ridley, and Latimer, entered no protest against them. They were maintained by these Holy Protestant Martyrs in all their grandeur—purged only of that which was corrupt, idolatrous, and superstitious; and they have been so ever since. For, as the English Prayer-Book observes—and it is the echo of the Reformers' own sentiments—"the main body and essentials of the Church (as well in the chiefest materials, as in the frame and order thereof) were still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard for their own private fancies and interests than to that duty which they owe to the Church." So that, so far from this much maligned "Ecclesiology" being "Rome's Livery," it is evidently the rightful habit of the Reformed Church—it has only been too much laid aside under the influence of Puritanical prejudice.

Another and a kindred instance of this prejudice in our contemporary who has adopted so gross a misnomer—for it is all at utter variance with the very genius of Episcopacy—is his denunciation of what he styles a "Tractarian Marriage Ceremony." The ceremony in question may, perhaps, have been carried too far,—much too far, undoubtedly, for the cold indifferentism and worldliness of these degenerate days. But if the office of Marriage be, as he says it is, "the most solemn and momentous, next to that of death, which human experience can know,"—surely it ought to be invested with the utmost ritual reverence; and to go beyond what the world may deem sufficient, if an error at all, is an error on the right side. Every devotional effect was given to the marriage in question. But even the kneeling in the prayers appears to be offensive to this censorious critic of the ceremony. Besides—"the whole Service was intoned, not read; and the studied attitudes of the priests, with their hands folded across their breast in Roman Catholic style was very marked." All this solemn devotion was, of course, obnoxious to a Puritanical mind; and the stigma attached to it of its being "in Roman Catholic style," forcibly shows that the prejudice was as senseless as it was strong. The fact of the Holy Communion having been administered still more deeply to hallow an event, admitted to be, as we have already shown, "the most solemn and momentous next to that of death," was another source of dissatisfaction. In short, there is an antipathy in such minds to whatever is intended to cultivate and perpetuate reverential feelings; and all sorts of disparagement, all manner of detraction, are fulminated against it, in whatever solemn form it may appear, or on whatever sacred occasion it may occur.

But neither the Hallowed Sanctuary nor its Devotional Services can ever be the objects of such detraction as this by any right-minded Churchman. On the contrary, he will be but too glad to commend, on all occasions, that which can in anywise excite and keep alive the utmost reverence towards them. "The true-hearted sons of the Church," observes an eminent living Divine, "may surely be pardoned when they seek to infuse something of devotional warmth into her Services, and to provide for penitent and faithful hearts the high spiritual comforts which result from ceremonial worship: when these are demanded, the demand ought certainly to be met as the Church permits, since while the more pious will be gratified, wrong can be done to no one, if care be taken to do only what the Church prescribes or sanctions." This is what we want; and they are the best Churchmen, we may depend upon it, who seek to ensure it; that thus all our religious ordinances may indeed be devotional and real—thereby fulfilling the end and aim of it all, that

> "Soul and sense
> May both alike take wing, and rise to Heaven."

DUELLING.

It is a bad sign of the times to find duelling getting into vogue again among us. We had hoped that in these northern and eastern States the vile practice was extinct. But it appears from the daily papers that there have been two duels, both originating here, and one of them fought in the immediate neighborhood, within the last week or ten days. They appear, it is true, to have been contemptible affairs; but they were duels notwithstanding, and neither their mischief nor their iniquity may be the less, because they were despicable. "Death," it has been observed, "is not sufficient to deter men who make it their glory to despise it; but if every one that fought a duel were to stand in the pillory, it would quickly lessen the number of these imaginary 'men of honor,' and put an end to so absurd a practice." It would be no bad expedient, certainly: the very vulgarity and ignominy of the punishment would put to flight much of the glory and honor of the offence. But its severity might, we think, be increased with advantage. We are no advocates for the cat-o' nine-tails; though if ever there be an occasion when their use was allowable it is in such a case as this, where men are at once so ridiculous and so iniquitous as to sport with their lives, and trifle with the happiness of those who have the misfortune to be connected with them.

Yet, after all, this were but an imperfect view to take of such a practice, which too generally involves the principle of murder, how much soever they may contrive to set it forth as a principle of "honor." What the world calls by this name is indeed, at best, but of spurious quality. True honor is quite another affair; and that does not suit the world. Such honor is a virtue we would have no man to be ashamed of. "Honor is a good broach," says rare Ben Johnson, "to wear in a man's hat at all times." But then it must be real, and none of the world's counterfeits. The world's honor—which is the duellist's—is a frail and fickle, as well as a spurious thing—it is always unstable and seldom the same—depending, as it does, upon its caprice and fashion. "But virtue," it has been well observed, "is uniform and fixed, because she looks for approbation only from Him who is the same yesterday, to-day, and forever."

And why is it so? why, but that it is founded in His holy law, and its exercise is that of love and obedience to the Almighty. And, although when men—good men—would inculcate the love of, and enforce obedience to virtue, by the authority of prudence, or reason, or conscience, or human law, or the instinct of benevolence, or calculations of expediency, each and all of these must yet be traced up to the Being who has disclosed His will through these several influences, and must rest on the one great authority of Almighty God.

He, therefore, who takes any other standard than this, moral or social, is building his honor on a sandy foundation: it will stand him, he may depend upon it, in no stead in the day of trial. The only morals to live by with any well-grounded hope of happiness, here or hereafter, are Christian morals. But then this happiness is not to be esteemed mere pleasure, as the world esteems it, but something altogether prior and superior to that. True, we can say of the religion which teaches and enjoins all this, that "her ways are ways of pleasantness, and all her paths are peace;" but only so, because the Divine will is the sole law which she inculcates and enforces.

Now this will is by the duellist despised and disregarded. It could not be otherwise. He seeks to make the world his friend in preference to God. It is the world's will, not God's, that he honors and obeys. And are we not expressly cautioned by Him who laid down His life for our redemption, that "the friendship of the world is enmity against God?" To be "a man of spirit," as the saying is—to resent an insult, real or imaginary—to chastise an enemy, actual or presumed—to demand "satisfaction," as they phrase it, and to obtain it even by the commission of murder—all this the world sanctions and approves, nay, requires. Yet the world passeth away, and the fashion thereof. And hear how one who had tried it to the utmost limit of its indulgence confesses its utter hollowness and delusivenes after all. "When I reflect," says Lord Chesterfield, "on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose." No: he had experienced its cloying, not to say disgusting insincerity and unreality; and unwittingly he gave a forcible, though an indirect attestation of the soundness of the argument of St. Paul, "If in this life only we have hope, we are of all men most miserable."

Men cannot then be Christians, if they will persist in following the way of the world; they cannot serve God and Mammon. They must have Christian graces, if they would be Christian citizens. And the duellist can have no claim to any of these. Anger, wrath, resentment, cannot consist with that love which we are required to have one toward another, "*forbearing one another, and forgiving one another, if any man have a quarrel against any.*" Least of all, can he who impiously seeks his neighbor's life, and wantonly perils his own: this, on Christian principles, is murder, and nothing less, and we may rest assured there are no other principles than those of Christianity, by which the interests and happiness of society can ever be secured. He, therefore, who would by precept and example inculcate and enforce them, is undoubtedly the truest patriot, and the most estimable citizen, and deserves to be respected and reverenced accordingly.

THE MELANCHOLY FATE OF SIR JOHN FRANKLIN'S EXPEDITION.

At last there is an end of the painful anxiety that has so long prevailed as to the fate of Sir John Franklin. But the end is indeed a melancholy and most distressing one. Hope has long been the only consolation—a forlorn one it has been, and is now but too sadly proved. Yet the hope has been clung to—by poor Lady Franklin desperately so, yet confidently. "Hope," it has been truly said, "awakens courage, while despondency is the last of all evils: it is the abandonment of good—the giving up of the battle of life with dead nothingness." And this has been the unhappy Lady's best physician. It has done that good; though, alas! it has really been but a delusion and a snare.

> "Hope! fortune's cheating lottery,
> Where for one prize, a hundred blanks there be!"

For four long years, it is now ascertained, have the bones of the brave but unfortunate Franklin and his ill-fated expedition been whitening on the banks of the Great Fish River of Back, where they were arrested, it is supposed, in their course southward from the Arctic regions, after having lost their ships in the ice,—arrested in the first instance, no doubt, by the gnawing of hunger, and then, it is to be feared after much suffering, released by the friendly hand of death. So that all the pains lately bestowed, and nobly bestowed, in the search for them, might have been spared. Still the reflection is a most satisfactory one, that nothing was left undone for their recovery from the perilous position into which it was apprehended they had fallen. And of the honor and credit so eminently due for the persevering efforts employed for that humane purpose, America is undoubtedly entitled to no small share,—the more so, since there was not the same constraining motive as that under which England acted, or any responsibility whatever, beyond that of our common humanity, and the sympathy that could not fail to be felt in an object so interesting.

The last expedition sent out by the English Government in search of the long-lost Franklin—that under Capt. Sir Edward Belcher—had just returned home, or the principal portion of it, at least; while our Grinnell Expedition, consisting of the *Advance*, under the command of Dr. Kane, which sailed from this port in the month of June last year, still remains out. With respect to Sir Edward Belcher's Expedition, it was a ground of complaint with Lady Franklin, it will be remembered, against the Admiralty of Great Britain, that it should be taken for granted so conclusively, and forever, that Sir John Franklin and his companions had all perished—the gallant Commander's name struck off the Admiralty list, and the pay of the whole party made to cease and determine—so long as Capt. Belcher remained out on his search. All that, however, had already come to an end. Capt. Belcher, after carefully exploring a wide range of seas, with their bays and inlets, their channels and straits, where there was any supposed likelihood of meeting with the long-lost navigators, or discovering any traces of their route, or forming any conjectures of their position, returned without having accomplished anything satisfactory—unless, indeed, there was satisfaction in the conclusion at which he had arrived, most melancholy though it was, that the interesting and unhappy objects of his search, it was but too evident, had all perished. Great pains was certainly taken in their search. The division under Capt. Kellett effected great practical ends, Commander M'Clintock, one of its ablest officers, having accomplished an extended sledge journey from Melville Island to the westward, which occupied about one hundred days, and resulted in discoveries of natural products, and physical capabilities, hereafter, it is probable, to be turned to good account. Capt. Collinson had been prosecuting still more extensive researches; though we have yet to learn with what practical result,—for this last of the Arctic investigators, whose primary purpose was that of search for the Franklin Expedition, has been left behind; and it is cast, we observe, as a serious and awkward-looking imputation upon Sir Edward Belcher, that he has come home without bringing Capt. Collinson, and the ships under his charge, along with him, but left them to their fate amid evident and imminent risks.

The interest of England, and of Europe, had since Sir E. Belcher's return begun to fix itself anxiously on our Grinnell Expedition. Nothing, we believe, has been heard from it since August, 1853, some two months after it sailed. The *Advance*, in which Dr. Kane set out, had about that time put in to Appermavik, in Greenland, for a supply of Esquimaux dogs, for the purposes of his research. He was to enter upon a field of examination quite different from those hitherto traversed. His intention was to penetrate the unexplored regions beyond Smith Sound, opening farther up into Baffin's Bay: the British ships, on the other hand, have gone up Lancaster Sound. There is, on this very account, no uneasiness whatever to be felt about them, on the ground of our having not yet heard of their progress since they fairly entered upon the Arctic Sea: their course would be one that must of necessity cut off all communication for a long time to come. But undoubtedly, when completed, it will be one of the most thorough explorations of the regions remaining to be searched which has yet been undertaken; and it is certainly an enterprise of which we cannot but feel proud. It was undertaken in a generous and benevolent spirit, and does honor thereby to all concerned. No one, we believe, has felt more grateful for it—or probably half so much so—as Lady Franklin herself: and lately it must have had a still more anxious interest than ever in her eyes, as the last hope that remained for the recovery of her gallant and long-lost husband.

But now all this painful suspense is ended by the still more painful assurance of his having miserably perished. Hope deferred must have long made the heart sick: and now hope forever blasted must make it sicker still. "Despair," it is said, "gives the shocking ease to the mind, that a mortification does to the body." Such, then, will now be poor Lady Franklin's case.

> "Unhappy she! cut off, and left alone
> Amid this world of death!"

QUALIFICATIONS OF MAGISTRATES.

To the Editor of The Churchman:

As the time for the election of civil officers in the State of New York, and in many other States, is near at hand, it becomes the duty of the electors to scan the pretensions of the numerous candidates proposed for their suffrages. Nothing is more apparent than that there should be some standard by which the qualifications of aspirants to office should be tried, and nothing is more certain than the fact that such a test is sadly and culpably neglected. The old Jeffersonian inquiry, "Is he honest? Is he capable? Is he faithful to the Constitution?" is brief and pertinent; but there are tests more ancient which ought on no account to be disregarded.

When Moses had led his countrymen from Egypt to the foot of Mount Sinai, and Jethro, the Priest of Midian, came with the family of Moses to meet him in the wilderness, Moses appears to have been the sole legislator and judge of that numerous people. The ripe judgment of Jethro saw the error in the *practice* of Moses, and was not backward in suggesting an effectual remedy. "*The thing that thou doest is not good,*" said the Priest of Midian to Moses, his son-in-law, who sat to judge the people, whilst the latter stood by from morning to evening, vainly waiting their turn, their day in court. "Thou wilt surely wear away, both thou and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone." "I will give thee counsel, and God shall be with thee. Be thou for the people to God-

ward, that thou mayest bring the causes unto God. And thou shalt teach them ordinances and laws," &c., "and the work that they must do." Now comes the standard, the rule to be established and applied in the choice of magistrates.

"Moreover, thou shalt provide out of ALL the PEOPLE, able men, such as fear God, men of truth, *hating* covetousness, and place such over them, to be rulers of thousands," hundreds, fifties, and tens; "and let them judge the people at all seasons." "Every great matter they shall bring to thee, but every small matter they shall judge,"—"and they shall bear the burden with thee." "If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." "So Moses hearkened to the voice of his father-in-law, and did all that he had said,"—chose able men out of all Israel, who, as magistrates of original jurisdiction, judged the people at all seasons, while the hard causes went up to Moses, as the Court of Appeals, to be decided according to the laws of God. Jethro's advice to Moses is as applicable to our Republican system, as it was to the Theocracy of the Jews. Would that our electors might adopt this advice, and choose "*out of all the people*" just such men, and neither confine their selections to one professional class, and least of all to the lawyers; nor suffer themselves to be imposed upon by the loud-mouthed professions of political charlatans of any sect or party. Let us look to the last item of Jethro's advice; and choose men who *hate* covetousness; and let us vote down all who countenance bribery and corruption, either in the electors or the elected.

If the people of the United States would learn wisdom by example, they would never depart from this sound political injunction, to choose their public officers "out of all the people." They would reject court scribes and official trucksters. Eli, in defiance of this maxim, put into office his sons; young men whom, without restraint, he brought up at court, and their shameless profligacy wrought out the destruction of the whole family.

Samuel was raised up from among the common people, and trained to duty by a pious mother. Although successful himself in the administration of the government, yet in old age, with the example of Eli before his eyes, he set aside the only safe political axiom, "choose out of all the people," and "made *his* sons judges over Israel." Ready enough to follow the villanous precedent set by Eli, as an "established authority and doctrine," Samuel sought to perpetuate the government in his own family. But his sons, like many more modern judges, followed bad precedents, and overruled good ones; the good ones laid down by Jethro, sustained by Moses, and the higher law of God. The sons of Samuel were no sooner elevated to the judicial bench than they "turned aside after lucre, and took bribes, and perverted judgment." Disgusted with the corruption of their judges, the people clamored for a king, and sought refuge in monarchy, in despotism; although warned that the consequences would be the destruction of their liberty, and the enslavement of their posterity. And such was the awful result, notwithstanding sundry successful wars, which resulted in the annexation of large territories.

Their own prophet Micah testified, that in the time of their kings, their princes and judges robbed men, women, and children, of their property, abhorred judgment, and perverted "all equity." "They build up Zion with blood and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money." And yet they professed to be Godlike men, leaning upon the Lord, while they trampled all His laws under their feet. Oh that the people of this State and Nation would learn to discriminate amongst candida'es for all public offices —would learn to choose the good and refuse the evil. Would elect men who would be "ministers of God for good," not ministers of Satan for evil. Would put the theory of our Republican government into practical operation in every part of our land, and establish the liberties of this people upon a foundation of justice, which nothing less than Almighty Power could destroy.

T.

THOUGHTS ON CURRENT EVENTS.

An extraordinary crime was mentioned last week in the columns of *The Churchman*. More is now known on the subject, and it may perhaps not unprofitably be made the subject of remark. A number of large stones were placed on a new railway, along which a train was to pass, conveying several hundred persons, on their return from an excursion which they had made from Enniskillen to Londonderry. Obstructions have before this been placed upon railways in this country, and in spots which seemed selected for the purpose of making the effect of the obstruction as fatal as possible. The peculiarities of the present crime consisted in that, besides the existence of facts similar to those to which we have just alluded, there was a remarkable number of persons engaged in placing the stones, and that it was directed especially against this train. Both facts are proved, by the passage of another train, without obstruction, about twenty minutes before, and by the size of the stones on the railway, these could not have been placed there within that time, if at all, except by a combination of many persons. No individual had, at the last accounts, been fixed with the crime; but public opinion had settled down in the belief that the perpetrators were Romanists, and that the motive was a party one.

Nobody is more decided in taking this ground than Lord Enniskillen, who seems to have been at the head of the excursion. His lordship is of an English Protestant family, long settled in the North of Ireland, where it has grown into wealth and rank by means of the Protestant ascendancy. He is, we believe, himself a Derbyite. Lord Derby's party have found it convenient to raise the banner of Protestantism, in order to embarrass the administration, which must either incur the odium of being favorable to Popery, or do things which will lose it the support of the Radical party. In other words, ultra-Protestantism is to be roused as a set-off against Liberalism. Everything is seized upon to make, in the American phrase, capital, for this scheme. In fact, the excursion, which afforded an opportunity for the crime, was an attempt at an excitement in that direction.

Lord Enniskillen strenuously denies that it was an Orange excursion; and doubtless it was not formally set on foot by the society called Orangemen: and the symbols of that society were not publicly displayed under the authority of the managers. But it was an exclusively Protestant assemblage, returning a visit, which had been paid to Enniskillen by a partisan Protestant association in Londonderry. On both occasions, the subjects dwelt upon related not to the future, but to the past; not, as on such an occasion would have been most natural, to the material prosperity which was to be the result of the new railway, and of the more intimate union between the city of Londonderry and the town of Enniskillen, but to the ancient military glories of these communities. These glories were won in a struggle between Protestants and Romanists at the time when a Romanist King was driven out of Romish Ireland by a Protestant Prince of Orange, by the aid of Irish Protestants, more especially those of Derry and Enniskillen. The proceedings of the day had even hinted at the possibility of a similar struggle in our own day.

It is this Protestant character of the excursion which gives ground for supposing, we fear justly, that the crime was committed by Romanists from party motives. Nothing could justify, or even palliate, the monstrous wickedness of those who, from whatever motives, placed the stones on the rails. But the very same facts which fix the guilt on the Romish party, convict the managers of the excursion of a needless revival of old matters, which would have been far better forgotten, for the purpose of aiding a party movement.

The whole affair seems to us to teach two lessons, of which we Americans are at present in much need. One the introduction of a theological element into political strife. This is of very recent introduction among us; but it has already produced no small amount of violence, and some bloodshed. We hold, as strongly as any Know-Nothing of them all, that the time is come when the foreign vote must cease to be an element in the decision of our elections. Foreigners, when they acquire the rights of American citizens, should understand that they also assume the duties of their new position. They must adopt American interests as theirs, and not attempt so to direct the government of this country as to promote either the exclusive interests of foreign-born citizens, or the projects of the factions or parties to which they may have belonged in their own countries. Otherwise their American citizenship is a fraud, and their abjuration of all foreign allegiance little better than an equivocation. But all this is just as true of German infidels as of Irish Romanists. The duty of the American party is to take care that neither rule the country, but not to persecute either for opinion's sake, or to make religion a party watchword.

The other lesson is one which we have long needed. It is in the words of the old Scotticism to "Let bygones be bygones." The continual harping upon old stories, dwelling upon the wrongs which nations or parties have done in former times, perhaps in remote ages, is a fault to which mankind are everywhere too much addicted. We will not say that Americans are more so than others; but we are certainly not behindhand in the matter. This cannot be too soon amended. It is the dictate of sound policy, as well as of Christianity, not to bear malice. Let nations and parties be judged of by their present conduct, and let us pursue our present interests, and do our present duty, which is always to preserve peace with all the world if possible, without seeking in the past the means of keeping up an un-Christian and impolitic irritation.

There have been meetings of several of the diocesan synods of the Church of Scotland. Our sister Church seems to be advancing in the same quiet path of spiritual prosperity with ourselves. She seems to be called upon to be thankful for much the same blessings, and to be suffering nearly the same inconveniences with her American sister. We observe with pleasure that the idea of the lay element seems to be making progress in Scotland. Two Bishops, those of Moray and Ross and St. Andrews, have taken important steps in that direction. They have both summoned a number of laymen to attend, not exactly their respective Diocesan synods, but convocations in which they are expected to aid their Bishops with their advice. The *Morning Chronicle* rightly regards this as a great fact in the history of the Church, and transcribes in full the letter of the Bishop of Moray. It commences by alluding to the fact, that although the government of the Church is primarily in the Bishops, yet they have found it expedient, and especially in Scotland, to call in the aid of their presbyters. The Bishop thinks that this is a sufficient precedent to justify him in asking also for the aid of the laity. Accordingly he proceeds in these words:—

"We, impressed with the conviction that the Bishops of the Church have thus been greatly aided in their responsible office by the wisdom and counsel of their Presbyters, and that every Bishop is at liberty to seek out and call forth into exercise the reason and varied gifts bestowed upon all orders and degrees of the faithful, in such manner and to such extent as he may think best calculated to make them useful and subservient to the great and important objects for which the Christian Church was founded; and, further, believing that our brethren of the laity will not shrink from bearing their legitimate part in the public cares of the Church, or from affording to him, 'who is set over them in the Lord,' that counsel and advice which he may seek at their hands, do hereby invite and convene so many of the lay communicants of the respective congregations in our diocese as may have it in their power to attend, to meet in the chapel of St. John's, in Inverness, on Wednesday, the 20th day of September, at eleven o'clock in the forenoon, for the purpose of conferring with us on such of the affairs of the Church in this diocese as come legitimately within their province.

"That we may seek the blessing of the Great Head of the Church upon this our undertaking, and the guidance of the Holy Spirit in our deliberations, it is purposed, God willing, that the members of this Convocation should partake together of the Holy Communion before entering upon the important work for which they are convened.

This seems a good beginning, and when coupled with the yet bolder steps taken in Canada, where the laity have actually sat in Convention with the clergy, give good hope of the progress of this important practical principle.

A good deal of discussion is going on in England about a proposed reform, in the mode of appointing to public clerkships. In this country these positions furnish too large a portion of the fund devoted to political corruption, to be easily surrendered to the public good, by any administration of whatever political name. Still, the best interests of the country require that some means should be devised which will diminish the value of the prizes for which the various cliques of office-seekers are contending, and thus afford some hope of the restoration of some degree of purity to our government. The scheme proposed in England is that of giving all appointments to the candidate who shall be found most qualified upon an examination. At present the appointments are made upon a mixed system of seniority and personal preference. The last is of course, more or less, perverted to purposes of corruption. Although as clerks are there not removed on political grounds, that is to furnish bribes for the agents of the successful party—they furnish a far less available fund for the purpose. Moreover, some of the public offices have interposed a salutary check upon themselves by requiring an examination to test the qualifications of the person who is about to receive an appointment. What is proposed, is to make the examination obligatory in all cases, and to give the appointment to him who acquits himself the best. This is opposed, on the ground that learned men are not wanted for clerks. True: but it is not necessary that the examination shall relate to that learning which a clerk does not require. It is possible to examine a young man who desires to be a clerk as to his fitness to perform the duties of a clerk. That such an arrangement will ever be adopted in America we doubt; but we nevertheless regard it as exceedingly desirable. Another objection is that the examinations will not be fairly conducted; but they will be at least as fair as personal preferences founded on election services. The thing has been, in fact, tried to some extent, and found useful.

Baltimore, Oct. 16, 1854. H. D. E.

CORRESPONDENCE OF THE CHURCHMAN.

Oxford (England) Oct 6.

There are already signs of the Long Vacation drawing to a close, and of our entering upon our new, our *reformed* career. In another fortnight, or little more, we shall be in full term—and a most eventful one it is likely to be, or, at any rate, the prelude to eventful times to come. Little or nothing is yet actually arranged for entering upon the new state of things; but there are rumors without end of plans and projects for making available the Act of Parliament. So far the Dissenters hang back rather surprisingly. The only body who have given any indication of their intrusion upon the University *en masse*, are the Socinians. The prime mover in the House of Commons, you will remember, of the attempts to "throw open," as they called it, the Universities, was himself a Socinian; and it is understood that he is taking steps to establish a college or hall for his own sect. The Romanists have been turning their eyes towards us anxiously, it is understood, but with what determination, if any, yet, does not appear to be known. You will no doubt have seen it stated in the newspapers that the Rev. Charles Marriot, of Oriel, has had a large fund placed at his disposal for a new college, to be conducted upon even stricter Church principles than any of the existing colleges carry out. There is not much publicly known, however, as yet, about this scheme. Mr. Marriott is a sound and zealous Churchman, an accomplished scholar, and an experienced tutor: he is, therefore, well qualified for such a work. But it is probable they will wait and see what turn things take, after term begins, before settling anything.

The lists of probable members of the New Board (under the *reformed* system) which have been published in the newspapers, are not to be taken for much. They contain, it is true, most likely men; but one cannot tell yet who will be elected. Many of our men think that the change, after all, will not be so radical as was apprehended. To-morrow the Vice-Chancellor for the ensuing year will be elected—or, rather, his nomination by the Chancellor (the Earl of Derby) confirmed by the assent of the Doctors and Masters, regent and non-regent. The Vice-Chancellor (Dr. Cotton, of Worcester College) will resign his seat with a Latin speech; but as he has only served two years out of the four usually comprising the term of that office, he will of course be nominated again—unless Lord Derby should have some further "reform" of his own in view, which is scarcely probable.

The Headship of St. Edmund Hall, vacant by the death of the late Principal, was declined by the Senior Fellow (Dr. Audland), to whom it was offered: the next Fellow in rotation, the Rev. John Barrow, B.D., was then offered the post, and he at once accepted it. Mr. Barrow was of Queen's, of which he was Bursar and Librarian, having commenced his career as a Taberdar, or Scholar, on the Old Foundation. He took his B.A. degree in 1850, and was a second-class man in *Literis Humanioribus*. There is a Church living in the Isle of Wight to the Headship.

We have had attached some very interesting services and festivities at Littlemore (which you will find account of in the newspapers). This parish, you may recollect, was held by Mr. Newman, in conjunction with St. Mary's, and was the scene of some of his most zealous efforts to develope the principles of the Church, both in parochial work and in education. The seed he sowed whilst a Minister of our Church has sprung up, and is bearing fruit, many fold. It is, indeed, a model parish. There are Services in the church daily, morning and evening—*Choral* Services, too—the Festivals of the Church are all duly solemnized—the parishioners are carefully visited—Church schools are in successful operation—and there are not a few pious hearts sympathizing, and liberal hands co-operating, with the excellent Rector (Mr. Huntingford). American clergymen visiting us should make a point of going over to Littlemore—it is only three miles from this city. They may derive some valuable hints from his parochial plans—and he will be but too glad to explain them, and show all due hospitality, for he is a kind-hearted man, and full of the *esprit de corps*.

M. A.

For The Churchman.

THE MEMORIAL WINDOW AT HAVERSTRAW.

Mr. Editor,—I received a message, through a parishioner, from a brother clergyman, to the effect that a number of persons were desirous to contribute to the window in memory of Bishop Wainwright, to be placed in the chapel at Haverstraw, but were able to give only small sums. He suggested, too, the expediency of letting it be known, that subscriptions of a dollar each would be gladly received. My own wish, from the first, has been, that the contributions should be as general as possible, and that there should be many small, rather than a few large offerings.

Permit me, then, to say to your readers that I will be happy to receive subscriptions of a dollar, or under. They may be sent to me by mail, or left with Stanford & Swords, No. 637 Broadway.—Yours, &c.,

G. Breckenridge Gibson.

Church for Deaf Mutes.—We understand that very praiseworthy efforts continue to be made to sustain Sunday services for these unfortunate and interesting persons. The smaller chapel of the New York University has been temporarily used. But it is intended to build a church expressly for the purpose, and a site has already been secured on the south side of Twenty-sixth street, between Sixth and Seventh avenues. On the 11th of September the parish was incorporated, and made choice of Messrs. Cyrus Curtiss and R. B. Minturn, for Wardens, and Messrs. Prosper M. Wetmore, Benjamin R. Winthrop, R. Gracie, J. W. Uncerhill, C. A. Budd, M.D., G. W. C. Gamage, Wm. M. Genet, and Josiah Jones, for Vestrymen. The last three gentlemen are graduates of the New York Institution for Deaf Mutes. At the first meeting of the Vestry the, Rev. Thos. Gallaudet was elected rector of the parish. The Church was received into union with the Convention of this diocese at its recent annual meeting. The friends of the undertaking earnestly appeal to their fellow citizens for funds to carry into execution their long cherished plans.

Horæ Sacræ.—The Church Book Society have just published this valuable little manual of Prayers and Meditations for private use, revised and adapted for members of the American Church; with an introduction by the Rev. John Chandler, M.A. The preface states that "the late lamented Rev. Thomas J. Young, Assistant Minister of St. Michael's Church, Charleston S. C., among the last of his most faithful and earnest labors for Christ and the Church, prepared the present volume for the press"—with a brief and modest introductory note, explaining the few revisions and alterations he made to adapt it for use in this country, and which are neither numerous nor important. So that the original edition is rather improved than impaired. The book is a neat pocket size, and in all respects well got up. Many an earnest churchman, we are persuaded, will be induced to carry it about with him.

How the Arctic Might have been Saved.—We advertise a circular respecting the invention of a machine which, if the description of its capabilities be at all correct, and we have no reason to doubt it, would, in all probability, nay almost to a certainty, have saved, if not the *Arctic* herself, at any rate, what was of most consequence of all, the lives of her passengers and crew. The vessel was swamped by the excessive leakage that ensued after her collision with the *Vesta*. Her pumps could not overtake the influx of water—they had not the requisite capacity. But the engine to which we refer, would have been fully equal to the emergency, for it can be made and appropriated to a ship of that size, with a capacity to throw 2,500 barrels per minute; and still be small in size, weight, and cost. It is also calculated for being used as a fire-engine. "It would effectually serve," it is said, "to put out the most extensive fire that could occur on ship-board." The inventor of this invaluable apparatus is prepared, he states, to have a fair trial made of it on board of any vessel, and if it does not effect the object in view, to forfeit and pay to any charitable institution the price agreed upon. Surely our steamboat proprietors cannot disregard such an invention as this.

"Something New."—The artistical tableau advertised in our columns this week, is certainly a most unique production. We have seldom met with anything more strikingly illustrating the *utile dulci*. Not only does it describe and explain the most important events in the Life of our Saviour, but it gives, by a mechanical movement, the signs of the Zodiac, the risings and settings of the sun and moon, length of day and night respectively, days of the new moon and phases of the moon, days of the week and month, movable festivals of the Church, and other useful information, for from 1854 to 1904. It is beautifully got up, and will form a valuable ornament upon the wall of the library or parlor.

Mount Vernon Boarding School.—An announcement of this establishment will be found in our advertising columns. The situation of the school is stated to have many advantages for health, comfort, and study; and it is very accessible, being within a convenient distance of the N. Y. Central Railroad. The References of the Principal and Proprietor, which we have seen, embrace persons of eminence of almost all the religious denominations.

THE WORLD AT HOME.

Duelling in New York.—The *Daily Times*, under this title, gives accounts of two duels that have taken place within the last ten days, and states that others are likely to follow. "Duelling," it says, "seems to be becoming frequent, if not fashionable, in this vicinity. Two personal meetings have recently taken place between parties who left this city for the purpose of fighting, and we have reason to suspect that others are in contemplation. One of them occurred in Canada, and the belligerents returned to this city on Wednesday of last week." It then proceeds to relate the circumstances of the two cases. The first arose out of an assault committed on one of the principals by an old gentleman, who felt offended at the other's attentions to a near relative, under an apprehension that he would supplant him in that relative's will; and the old man's son was called out, instead of the father. But this did not result in an exchange of shots, though they went to the ground for that purpose, owing to an objection to one of the seconds.—The other case was a silly quarrel about a young lady. They met near Hoboken, exchanged shots, and one of them being wounded in the arm, the dispute was made up.

Fatal Result of Jealousy.—A girl died in the City Hospital on Saturday from a wound inflicted by a young German, in a fit of jealousy. She was employed at the bar of a lager bier store, which the assassin was in the habit of visiting. He had paid her great attention. One evening he called as usual, and appeared to be slightly under the influence of liquor. She was then sitting upon a sofa in the bar-room, beside a young man with whom she was talking. The prisoner walked up to the bar, where he invited some two or three persons to drink with him, and while thus engaged he cast several glances at her, and seemed excited; a few moments after, he stepped up to her and plunged a knife into her side, saying, at the moment, "You will not rise from that sofa again; I shall be hung, and that is what I want." The girl cried out, "I am dead!" A physician was immediately sent for, who dressed the wound, and she was then taken to the Hospital. He is in prison awaiting his trial.

Outrage on a Roman Priest.—A brutal outrage was committed at Ellsworth, Maine, on the the night of Saturday, the 15th inst,, on the person of the Rev. John Bapst, an Italian, then on a visit to the place, who was tarred and feathered, and *hoisted* about on a rail, by a mob, under the excitement, it is supposed, of ultra-Protestant prejudices. "The only excuse," says the *Daily Times*, "yet offered in palliation of the atrocious conduct of the mob, is that, formerly, when a pastor in Ellsworth, he engaged in a controversy on the school question. Admitting that the priest could have been guilty of any misconduct sufficiently vile to warrant popular violence, his participation in a discussion of an open question, was certainly not of such a character. The attack upon him for the cause given is a disgrace to the town, which can only be removed by earnest and energetic efforts on the part of the respectable citizens of Ellsworth to bring the perpetrators of the outrage to the severest punishment prescribed by law for the crime they have committed."

Discovery of the Remains of Sir John Franklin's Expedition.—The fate of this long-missing expedition for the discovery of a North-West Passage has at length been ascertained; and a truly melancholy one it proves to be. The news has been received by the Hudson's Bay Company at Lachine, from Dr. Rae, who has been on the northernmost coast of their territory since the 1st of June, 1853. He returned to York Factory on the 28th August last, whence he forwarded letters by express to Sir George Simpson, the Governor, *via* the Red River settlement. After briefly noticing the result of his own expedition, and the difficulties with which they had to contend, he proceeds to state that from Esquimaux he had obtained the following information:

In the spring of 1850 a party of white men, amounting to about forty, were seen traveling southward over the ice, and dragging boats with them, by some Esquimaux Indians who were killing seals on the north shore of King William's Land, which is a large island named "Keliktak" by the Esquimaux. None of the party could speak the native language intelligibly, but by signs the natives were made to understand that their ships had been crushed by ice, and that the whites were now going to where they expected to find deer to shoot. From the appearance of the men, all of whom, except one chief officer, looked thin, they were supposed to be getting short of provisions, and they purchased a seal from the natives.

At a later date during the same season, but previous to the disruption of the ice, the bodies of about thirty white persons were discovered on the Continent, and five more on an island near it. About a long day's journey, say thirty-five or forty miles to North West of a large stream, which can be no other than Back's Great Fish River, as its description, and that of the low shore in the neighborhood of Point Ogle and Montreal Island, agree exactly with that of Sir George Back's. Some of the bodies had been buried, some were in tents, others under a boat that had been turned over to form a shelter, and several lie scattered about in different directions.

Of those found on the Island, one was supposed to have been an officer, as he had a telescope strapped over his shoulder, and his double-barreled gun lay underneath him. From the mutilated state of many of the corpses, and the contents of the kettles, it is evident that the party had been driven to the last resource—"Cannibalism"—as a means of prolonging life. There appears to have been an abundant stock of ammunition, as the powder was emptied in a heap on the ground by the natives out of the kegs or cases containing it, and a quantity of ball and shot was found below high water mark, having been left on the ice close to the beach. There must have been a number of watches, telescopes, compasses, guns, &c., all of which appear to have been broken up, as Dr. Rae saw pieces of these different articles with the Esquimaux, together with some silver spoons and forks—as many of which as could be obtained were purchased, and a list of the most important of the relics found, with the drawings of others, were to be forwarded to London.

Approach of Winter.—Snow has already fallen in several places. On the 16th inst., there was quite a covering of snow upon the ground in several towns in the north part of Worcester county, Mass. It was two or three inches deep in the town of Princeton, in that county. It snowed quite hard in the towns of Mason and New Ipswich, New Hampshire, on the 16th inst., and also in some parts of Vermont. Three or four inches of snow fell at Montreal on the 15th inst. It is stated also that icebergs have been met with at sea during the last fortnight.

Missing Ships.—We have little idea, any of us "who live at home at ease," of the amount of marine disasters which a single year accumulates. The list of wrecks and casualties at sea, registered at Lloyd's during the present year, since the 1st of last Jan., discloses a frightful catalogue of ships missing, and which are now given up as lost, having, it is supposed, foundered with all hands on board. In all there appear to be no fewer than forty-eight, which do not include the losses of the *Madagascar* and the ill-fated *City of Glasgow* screw steamer, with which upwards of five hundred and eighty unhappy creatures were lost, nor the *San Francisco*, nor the *Franklin*, nor the *Philadelphia*, nor the *Arctic*, all first class steamers. Of the forty-eight enumerated in Lloyd's list, a large number were vessels bound across the Atlantic, carrying many passengers. Among them were the following: The *Waterloo*, from Liverpool to New York; the *Ann*, Captain Atkinson, from Quebec for Bristol; the *Leviathan*, of and from New York for Liverpool; the *Joanna*, from New York for Dunkirk; the *American Lass*, Captain Cousins, from St. John's, Newfoundland, for Oporto; the *Emma Field*, from Bath (United States) for Liverpool; the *Gipsey*, Captain Stephenson, from St. John's for Greenock. Also the ships the *Arco*, of New York; the *Agnes Hall*, from Montevideo; *Wilberforce*, *Syria*, *Urgent*, *Antilles*, *John Wickliffe*, *Governor Briggs*, *William Thompson*, *Sarah*, (Peterson,) *Ann Tift*, *Spectator*, *Red Rover*, *Richard Watson*, and the *Abbe* of Bridgeport. The remaining vessels were brigantines and schooners. Strange to say, not a vestige of any one of the unfortunate vessels has turned up, not a fragment has been discovered.

Municipal Reform Nomination for New York.—The Municipal Reform Committee met at the New York University, and nominated the following ticket:—Wilson G. Hunt, Mayor; Alexander W. Bradford, Surrogate; Francis R. Tillou, Recorder; Welcom R. Beebe, City Judge; George Ireland, Jr., Register; Sylvanus Gedney, Commissioner of Streets and Lamps; Daniel F. Tiemann, Governor of the Alms House; A. Oakey Hall, District Attorney. All the above received an unanimous vote, with the exception of Mr. Hall, whose nomination was somewhat contested. The Reform Committee say that the above nominations are made without reference to party, and on the merits of the candidates alone.

ADVERTISEMENTS.

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street je3-1y-5h

TO STEAMSHIP AND STEAMBOAT PROPRIETORS AND AGENTS:—Gentlemen,—Failing to obtain your attention to the peculiar capabilities of the **"Gwynne Pumping Engine,"** by advertising and other business modes; and in view of the great loss of life and property by the wreck of the *San Francisco*, the *Humboldt*, the *City of Glasgow*, the *Franklin*, and the *Arctic*, on board of which my Apparatus would have been of essential service, and no doubt would have saved all the ships, except, perhaps, the *Franklin*,—I take this method of laying before you a statement of what my Apparatus can effect, and what I am prepared to do to insure its immediate adoption on all Ocean Steamships and Steamboats, carrying passengers.

One of moderate size and cost, say: [per minute.

2½ ft. wide,	4 ft. long,	weight 1 ton,	cost $750,	will pump	50 barrels
4 "	6 "	" 3	" $1500,	"	200 "
5 "	7 "	" 7½	" $3000,	"	500 "

They can be made of a capacity to throw 2,500 barrels per minute, and still be small in size, weight and cost.

As a Fire Engine, they would serve effectually to put out the most extensive fire that could occur on shipboard.

I am prepared to build any size that may be ordered, (the three sizes above mentioned are on hand,) place it on board a barge, have a fair trial made of it, and if it fails to perform as stipulated, I will forfeit and pay to any charitable institution, the price agreed for the engine; if it performs as agreed, the party ordering to receive and pay for it. I will give ample security to keep them in repair for twenty years, the owner paying me an annual sum equal to 5 per cent on its first cost. I will leave it optional to the proprietors of the Ocean steamship first ordering two Pumping Engines of 500 barrels per minute capacity to pay for them or not after the Pumps are in operation on their ship. I am induced to make this offer for two reasons—a desire to save human life, and to realize a large profit from my invention. Those who know me intimately will understand which inducement weighs most with me.

That this apparatus is not of yesterday will be apparent from the testimony in the pamphlet issued by me; and as evidence of my ability to perform what I undertake, I have permission to refer to Peter Cooper, Esq., New York, Mark Healy, Esq., Boston, James Horner, Esq., New York, John G. Stevens, Esq., Rest. Engineer, Delaware and Raritan Canal, Messrs. J. S. Bunce & Co, Mechanical Engineers, and to other gentlemen, scientific and practical, whose names will be given on application to the subscriber, at Messrs. Gwynne and Co.'s Office, 13 Greenwich street. Respectfully, &c.,
5 J. STUART GWYNNE, 13 Greenwich street, New York.

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Carpeting,
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No. 379 Broadway, corner White street, New York
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Silver warranted sterling. Sep23-1y-5

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Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

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Watches of every description carefully repaired. je10-1y-5

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LITERATURE.

A Journey to Central Africa; or, Life and Landscapes from Egypt to the Negro Kingdoms of the White Nile. By BAYARD TAYLOR. With a Map and Illustrations by the Author. Putnam.

BAYARD TAYLOR commenced his tour in Egypt at Alexandria in November, 1851. He pursued the Nile through its Egyptian course to Nubia, through Ethiopia and Soudan to the lands bordered by Abyssinia and Kordofan, to the country of the Shillooks on the White Nile, the extreme point of which he attained on the 24th January, 1852. In April of that year he had returned to Cairo, and completed the travel of the Nile, of which his account is before us. It embraces many points of interest, and though Mr. TAYLOR did not enter upon any ground of new geographical discovery, or antiquarian research, in his not over prolonged tour, it does contain many things which will be novelties to American readers. There is much which we suspect will be new information in the popular reading of any country; for probably less is known generally of the important progress of African discovery than of that which is going on in other lands, however remote. We may venture to predict, however, that this will not long be the case, before the course of intelligent investigation at present advancing, under missionary and other effort. Germany appears foremost in this work, and it is to her scholars and explorers that we are indebted for nearly the whole of what has of late years been communicated to the public. But, whatever may be known abroad, there is freshness and entertainment enough in this volume for our own people. None of our collections of maps contains so full and clear a view of the country as that which Mr. TAYLOR has marked out from his own materials gained on the spot, and the labors of the European travellers.

The extent of the usual tour on the Nile is to the First Cataract. Of the new and varied phases of the view beyond little is commonly reported. It has its distinctly marked features: first, pursuing a wild course, with the rocky regions close upon it; and then again expanding with the wide agricultural and pastoral districts of Ethiopia. Hundreds of miles beyond, it is still a famous stream, where it is met by considerable tributaries, and its course is divided in the two branches of the White and the Blue Nile.

Mr. TAYLOR is an easily pleased traveller, and readily finds delight at all these points. Each portion of the river has its beauties to his eyes: there is no European jaundice, or even African ophthalmia, in his vision, as he thus sees the prevalent characteristics.

THE NUBIAN NILE.

The voyage from Berber to Khartoum was another link in my chain of fortunate travel. The Ethiopian Nile seemed to me more beautiful than the Egyptian; at least, the vegetation was richer, the air milder and sweeter, the water purer, and to crown all, the north-wind unfailing. Day and night there was a fresh, steady breeze, carrying us smoothly against the current, at the precise rate of speed which is most pleasant in a sailing craft—three to four miles an hour. The temperature was that of an American June, the nights deliciously mild and sweet, and the full moon shone with a splendor unknown in northern latitudes. I was in perfect health of body, and suffered no apprehension or anxiety for the future to disturb my happy frame of mind. . . . .

Those who do not go beyond Thebes are only half acquainted with the Nile. Above Esneh, it is no longer a broad, lazy current, watering endless fields of wheat and groves of palm, bounded in the distance by level lines of yellow mountain-walls. It is narrower, clearer and more rapid, and its valley, after the first scanty field of wheat or dourra, strikes the foot of broken and rocky ranges, through the gaps in which the winds of the Desert have spilled its sands. There is not the same pale, beautiful monotony of color, but the landscapes are full of striking contrasts, and strongly accented lights and shadows. Here, in Nubia, these characteristics are increased, and the Nile becomes a river of the North under a Southern sun. The mountains rise on either hand from the water's edge; piles of dark sandstone or porphyry rock, sometimes a thousand feet in height, where a blade of grass never grew, every notch and jag on their crests, every fissure on their sides, revealed in an atmosphere so pure and crystalline, that nothing but one of our cloudless mid-winter days can equal it. Their hue near at hand is a glowing brown; in the distance an intense violet. On the western bank they are lower; and the sand of that vast Desert, which stretches unbroken to the Atlantic, has heaped itself over their shoulders and poured long drifts and rills even to the water. In color it is a tawny gold, almost approaching a salmon tint, and its glow at sunrise equals that of the snow-fields of the Alps.

This may be compared with the stream above where it is inhabited by the hippopotamus, whose enormous head our traveller saw, "three feet in breadth across the ears," as it was raised on the stream, "with a tremendous snort."

THE ETHIOPIAN NILE.

The landscapes next morning were still more beautiful. The Nile was as broad as in Lower Egypt, flowing between banks of the most brilliant green. Long groves of palms behind the shore, shut out from view the desert tracks beyond, and my voyage all day was a panorama of the richest summer scenery. Early in the forenoon I passed the mouth of the Atbara, the ancient Astaboras, and the first tributary stream which the traveler meets on his journey from the Mediterranean. Its breadth is about one-third that of the main river, but the volume of water must be in a much smaller proportion. The water is a clear, bright green, and its junction with the darker Nile is distinctly marked. I could look up the Atbara for about a mile, to where it curved out of sight between high green banks covered with flowering mimosas. It was a charming piece of river scenery, and I longed to follow the stream upward through the wild domains of the Hallengas and Hadendoas, through the forests and jungles of Takka and Schangalla, to where, an impetuous torrent, it foams through the Alpine highlands of Samen, under the eternal snows of Abba-Jaret and Amba-Hai. In Abyssinia it bears the name of Tacazze, but afterwards through the greater part of its course, is called the Atbara (and the country it waters, Dar Atbara), except at its junction with the Nile, where the natives name it El-bahr Mogran.

The journey was not all made by water. More than once our traveller takes to his faithful dromedary, and sniffs the pure air of the desert. Those who think only of its aridity and shifting sands, must be at a loss to comprehend its unfailing charm to the vigorous Arab mounted on his swift steed. This charm of the air has been often mentioned by travellers, but rarely with more gusto than by Mr. TAYLOR.

MORNING ON THE DESERT.

I soon fell into a regular daily routine of travel, which, during all my later experiences of the Desert, never became monotonous. I rose at dawn every morning, bathed my eyes with a handful of the precious water, and drank a cup of coffee. After the tent had been struck and the camels laden, I walked ahead for two hours, often so far in advance that I lost sight and hearing of the caravan. I found an unspeakable fascination in the sublime solitude of the Desert. I often beheld the sun rise, when, within the wide ring of the horizon, there was no other living creature to be seen. He came up like a god, in awful glory, and it would have been a natural act, had I cast myself upon the sand and worshipped him. The sudden change in the coloring of the landscape, on his appearance—the lighting up of the dull sand into a warm golden hue, and the tintings of purple and violet on the distant porphyry hills—was a morning miracle, which I never beheld without awe. The richness of this coloring made the Desert beautiful; it was too brilliant for desolation. The scenery, so far from depressing, inspired and exhilarated me. I never felt the sensation of physical health and strength in such perfection, and was ready to shout from morning till night, from the overflow of happy spirits. The air is an elixir of life—as sweet and pure and refreshing as that which the first Man breathed, on the morning of Creation. You inhale the unadulterated elements of the atmosphere, for there are no exhalations from moist earth, vegetable matter, or the smokes and steams which arise from the abodes of men, to stain its purity. This air, even more than its silence and solitude, is the secret of one's attachment to the Desert. It is a beautiful illustration of the compensating care of that Providence, which leaves none of the waste places of the earth without some atoning glory. Where all the pleasant aspects of Nature are wanting—where there is no green thing, no fount for the thirsty lip, scarcely the shadow of a rock to shield the wanderer in the blazing noon—GOD has breathed upon the wilderness His sweetest and tenderest breath, giving clearness to the eye, strength to the frame, and the most joyous exhilaration to the spirits.

This was in the traveller's caravan land route of two hundred and forty-seven miles from Korosko to El Mekheyref, cutting off the elbows and rapids of the river, which makes its course of six hundred miles. The way was varied by other resources than observation of the scenery. The Arabs are to this day good story-tellers, and repeat the Biblical narrations of the Old Testament and the legends of MOHAMMED with great unction. Here is a part of the story of JOSEPH and his Brethren, as it lingers in the traditions of the desert. The grand outline of the original is filled up, and familiarized by new incidents, suited to the ideas and experiences of the narrator.

THE STORY OF JOSEPH.

The stars were sparkling freshly and clearly when I rose, on the morning of the eighth day, and Djebel Mokrat lay like a faint shadow on the southern horizon. The sun revealed a few isolated peaks to the right and left, but merely distant isles on the vast, smooth ocean of the Desert. It was a rapture to breathe air of such transcendent purity and sweetness. I breakfasted on the immense floor, sitting in the sun, and then jogged on all day, in a heat of 90 degrees, towards Djebel Mokrat, which seemed as far off as ever. The sun went down, and it was still ahead of us. "That is a *Djebel Shaytan*," I said to EYOUB; "or rather, it is no mountain; it is an afrite." "O EFFENDI!" said the old man, "don't speak of afrites here. There are many in this part of the Desert, and if a man travels alone here at night, one of them walks behind him and forces him to go forward and forward, until he has lost his path." We rode on by the light of the moon and stars—silently at first, but presently Shekh ALI began to sing his favorite song of "*Yallah salaameh, el-hamdu lillah fok belameh*," and one of the Kenoos, to beguile the way, recited in a chanting tone, copious passages from the Koran. Among other things, he related the history of JOSEPH, which ACHMET translated to me. The whole story would be too long to repeat, but portions of it are interesting.

"After JOSEPH had been thrown into the well," continued the Kenoos," a caravan of Arabs came along, and began to draw water for the camels, when one of the men said; 'O Shekh, there is something in the well.' 'Well,' said the Shekh 'if it be a man, he belongs to me, but if it be goods, you may have them.' So they drew it up, and it was JOSEPH, and the Shekh took him to Cairo and sold him to AZEEZ (POTIPHAR).' [I omit his account of POTIPHAR's wife, which could not well be repeated]. When Joseph was in prison, he told what was the meaning of the dreams of Sultan FARAOON's baker and butler, who were imprisoned with him. The Sultan himself soon after had a dream about seven fat cows eating seven lean ones, which nobody could explain. Then the jailer went to FARAOON, and said: 'Here is JOSEPH, in jail—he can tell you all about it.' FARAOON said: 'Bring him here, then.' So they put Joseph in a bath, washed him, shaved his head, gave him a new white turban, and took him to the Sutan, who said to him: 'Can you explain my dream?' 'To be sure I can,' said JOSEPH, 'but if I tell you, you must make me keeper of your magazines.' 'Very well:' said FARAOON. Then JOSEPH told how the seven fat cows meant seven years when the Nile would have two inundations a year, and the seven lean cows, seven years afterwards when it would have no inundation at all; and he said to FARAOON that since he was now magazine-keeper, he should take from all the country as far as Assouan, during the seven fat years, enough wheat and dourra and beans, to last during the seven lean ones." The narrator might have added that the breed of fat kine has never been restored, all the cattle of Egypt being undoubted descendants of the lean stock.

There is also a well-told story on the plan of the good old *Arabian Nights*, of the Sultana and the Wood-Cutter, narrated by one of the boatmen, at a night halt, on the banks of the river.

There must be something very agreeable in this Egyptian life which is to be tested only by experiment. To be sure, you are in some danger of the ophthalmia, and must be continually bullying the natives who will try to impose upon you, and will only respect you for resistance. Then to preserve your face from the devouring sun you must butter it. What with this basting and parching, Mr. TAYLOR tells us his countenance presented the appearance of a well-roasted partridge. That, however, is a trifle to a man bent upon the exploration of the White Nile. The effect of all this is so charming, that we are told it dispenses with that sometimes inevitable and troublesome companion of the journey—a conscience, or rather turns it to a very pleasant commodity:—

My friend, the Howadji, in whose "Nile-Notes" the Egyptian atmosphere is so perfectly reproduced, says that "Conscience falls asleep on the Nile." If by this he means that artificial quality which bigots and sectarians call Conscience, I quite agree with him, and do not blame the Nile for its soporific powers. But that simple faculty of the soul, native to all men, which acts best when it acts unconsciously, and leads our passions and desires into right paths without seeming to lead them, is vastly strengthened by this quiet and healthy life. There is a cathedral-like solemnity in the air of Egypt; one feels the presence of the altar, and is a better man without his will. To those rendered misanthropic by disappointed ambition—mistrustful by betrayed confidence—despairing by unassuageable sorrow—let me repeat the motto which heads this chapter,

——"The life thou seek'st
Thou'lt find beside the Eternal Nile."—MOORE's *Alciphron*.

This may be all very well in a certain sense; but we must protest against the expression, as one of the affectations of the day. The natural emotions of a man in fine scenery, in a perfect state of physical health, may be honorable to his moral and intellectual faculties; his conscience is likely under such circumstances to work well, and be gifted with acute perceptions of right and wrong, apt to be somewhat blunted in the ordinary intercourse of the world. This is an advantage gained by retirement; but the advantage is only relative;—and it refers to the "artificial" training gone before which it has received from education and society. All good things in the world are artificial; for if a man does not resort to art and training, he remains a savage, and will, of course, be as utterly insensible to the poetical beauties and harmonies of the White Nile as the well-oiled Shillook ebonies who live on it. There is a great deal of cant of the day, of people being spoilt by civilization, which includes education, religion, established churches, and creeds. The beauties of natural scenery afford some of the purest ministrations of the moral government of the world but only to the prepared mind. The Nile, potent as it may be in diffusing its luxurious sensibility and forgetfulness, will hardly reverse the old maxim that it is the climate which we change, and not the soul, when we cross the ocean. Bigotry and sectarianism are bad things anywhere, but they must not be allowed to injure cultivated reverence and positive—artificial, if you will—religious training; or lead to the substitution for the latter of vague, negative, "simple faculties of the soul." No one will object to the much that is valuable in the passage which we have quoted. In view of the unfounded poetizing philosophy of the day, we have thought it worth explaining or qualifying.

We would call particular attention to the geographical and descriptive chapters about Khartoum and its vicinity, and the explanations of Dr. KNOBLECHER, a pupil of the Propaganda at Rome, and the Apostolic Vicar of the Catholic Missions in Central Africa, whom our traveller found residing at the former place, and who was very ready to give every facility, social and learned, to his investigations. Dr. K. has penetrated as far South on the Nile as four degrees of north latitude, the extent at present of discovery. A sketch of his journey is given in a brief chapter by Mr. TAYLOR. These latter portions of the volumes give rather a hopeful view of the future prospects of the negro races of the Nile. They have a territory which invites attention and seem, even in the out-of way region of Darfur, not to be averse to communication with the more civilized region of the north. At any rate, with the present facility of travel, the world will become better acquainted with them, and intimacy will lead to improvement; till, step by step, the whole continent will be brought into contact with Christian civilization, and one of the great problems of slavery—the continuation of the African slave trade—be finally solved.

The style of this new work of BAYARD TAYLOR shows the ripening mind of the author. It is simple and straightforward, and full of matter. Experience, and few men have had more of it about the world in travel than our author, gives new senses and perceptions. Where the novice sees but one thing, the adept finds a hundred.

Help to the Reading of the Bible, by the late BENJAMIN ELLIOTT NICHOLLS, M.A., Protestant Episcopal Sunday School Union, 637 Broadway.

A faithfully-executed volume, prepared with care and diligence, and, what is rare with books of its class in these days, with no effort at personal display of the writer, an English curate, whose work is adopted by the London Society for Promoting Christian Knowledge—from whose edition the present copy is reprinted. It is given entire without mutilation. Its plan embraces a view of the evidences on which the claims of the Bible rest in its external history, its prophecies, the mutual agreement of its parts, and its inner life and spirit; a consideration of the general purposes of the Book in the moral government of the world; a valuable chapter on the various resources for its interpretation; a distinct section on the government and public worship of the Jews, and a systematic account and analysis of the several books of the Bible. A chronological index of Scriptural events is appended. This enumeration shows the comprehensiveness of the book; it does not indicate the minuteness with which the details are given, in reference both to principles and facts. Much sound theological reading is stored away in the author's unambitious paragraphs; for instance, in the subsection of the division, the "Interpretation of the Bible," assigned to "parables," we have this intimation of the caution to be observed in not pushing the meaning beyond the obvious reference to the design of the speaker.

"Consider carefully the design of the speaker. 81 Kings xxii. 19-23.—MICAIAH's speech is parabolical; and several of the circumstances which are thrown into it, are, in a great measure, ornamental, and designed only to illustrate the narrative. They are not, therefore to be taken in a literal sense, but in such a manner as other parables are, where the design of the speaker is chiefly to be considered; which in MICAIAH's case was—to show that GOD justly punishes wicked men, when they obstinately refuse to hear Him, permitting them to be deceived by the evil one to their own destruction. 2 Thess. ii. 11, 12.

Our LORD's design in the parable of the ten virgins is declared by Him in Matt. xxv. 13; and His design in the parable of the lost sheep, the lost piece of money, and the prodigal son, may easily be inferred from the occasion which introduced them. See Luke xv. 2.

CHRYSOSTOM remarks, "We ought not to lay too much stress upon single words and phrases; when we have learnt the scope and design of the parable, we need not be anxious about any thing but the moral and useful instruction principally intended thereby."

Luke xv. 11.—In the parable of the prodigal son we need not determine who are meant by the hired servants, or seek for any far-fetched spiritual interpretation of the ring, &c. As a part of the parable, the putting on the ring naturally expresses the prodigal's perfect restoration to the privileges of a son, and so far falls in with the general scope of the parable; but to pursue it farther might be to pervert its meaning.

It has been remarked by Archbishop TILLOTSON, that sometimes the parable and the moral are not like two planes that touch in every point, but like a globe laid upon a plane, which touches it in one point only. For instance, when our LORD says, "Behold, I come as a thief," He only intends to convey the idea how sudden and unexpected will be His coming. Luke xii. 39, 40; Rev. iii. 3.

Luke xvi. 1.—In the parable of the unjust steward, if we do not attend to the design of our LORD, we may feel a difficulty in the fact, that He did not more pointedly condemn the man's injustice: "HIEROM of old (as POOLE remarks) thought this parable was very obscure; and JULIAN and other apostates, together with some of the heathen philosophers, took occasion from it to reproach the doctrine of CHRIST, as teaching and commanding acts of unrighteousness;" whereas by observing that a single point here is the means used for the attainment of the end, the whole difficulty vanishes: for it is evident that, in reference to the means which the unjust steward used, he showed a forethought well calculated to secure his end; and that in this single point of comparison the children of this world are in their generation wiser than the children of light; that is, they better adapt their means to their end.

This is followed by other suggestions quite necessary to be inculcated and which have the double advantage of not merely removing a difficulty, but of sharpening the mind to the perception of truth in complicated relations; showing the reader how to separate it from its manifold entanglements in the world, and in the case of parables particularly, and generally in all the distant orientalisms of language, history, geography, manners, exercising not only the judgment to discern between the different conditions, but the imagination fully to appreciate them. The latter is illustrated in the geographical information, as—

Isa. xxiii. 1, "Woe to the crown of pride," &c. referring to Samaria, now Sebaste. This city, beautifully situated on the top of a round hill, and surrounded immediately by a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet or wreath of flowers worn upon the head on occasions of festivity. Thus the expressions of the proud crown, and the fading flower of the drunkards, add much to the force of the metaphor. The practice of wearing such chaplets is refhrred to in Wisd. ii. 7, 8. See LOWTH on Isaiah.

And in the significance of proper names, which, in place of the unmeaning stumbling-blocks which they are to the uneducated, become full of life and beauty when they are understood. Thus:

Moses, *taken out of the water;* a constant memorial of the goodness of GOD's providence to him. Exod. ii. 10.

Noah, *rest;* a suitable name for him, to whom GOD gave the promise that the ground should not again be cursed for man's sake, and through whom was preserved that promise of the Messiah, in whom alone the soul of man can find rest.

Phylactery, *a preservative.* Matt. xxiii. 5. The word is derived from the Greek, and was originally applied to certain charms, which the Pagans carried about with them, to preserve them from evil, disease, danger, &c. The Jewish phylacteries were little rolls of parchment, in which were written certain words of the law. These they wore on their foreheads, and on the wrist of their left arm. The passages written on them were, Exod. xiii. 2.-10, 11-16; Deut. vi. 4-9; xi. 13-21. The superstition of wearing them arose from a perversion of Exod. xiii. 9. 16. (Bishop Patrick Calmet.)

Salem, *peace.*

Samuel, *asked of the Lord;* peculiarly descriptive of the fact, 1 Sam. i. 20; and it is very observable that he, whose name was intended as a memorial of GOD's goodness in answering prayer, was in his life distinguished as a man of prayer. Ps. xcix. 6.

Solomon, *peaceable.* 1 Chron. xxii. 9.

Teraphim, *images;* referring to idolatrous worship, and thus throwing light on that remarkable prophecy of HOSEA respecting the present state of the Jews, who have been bitter enemies of truth, as seen in their continued rejection of Christianity, and who have yet been restrained from idolatry, to which they were formerly so prone. See Hos. iii. 4.

Tophet, *a drum;* the name of a place near Jerusalem where children were burnt as offerings to Moloch, and drums beat to drown their cries.

Urim and Thummim, *light and perfection;* indicating the clearness with which GOD would impart to the High Priest the knowledge of His will, when that knowledge was sought by means which He had appointed. See Exod. xxviii. 30.

To these may be added the names of the captives in Babylon. Dan. i. 6, 7.

Daniel, GOD *is my judge.*

Hananiah, *the grace of the* LORD.

Mishael, *he that is the strong* GOD.

Azariah, *the* LORD *is a help.* These were the names given to these three men at their circumcision, when taken into the covenant with the GOD of Israel. But the names Belteshassar, Shadrach, Meshach, and Abednego, by which their conqueror and patron sought to ennoble them, seem to have been intended as a snare to them to renounce their religion, and forget the GOD of their fathers.

Belteshassar means *the keeper of the hid treasures of Bel*, the great Babylonish idol.

Shadrach means *the inspiration of the Sun*, which the Chaldeans worshipped.

Meshach probably refers to the *goddess Shach*, under which name Venus was worshipped.

Abednego, *servant of the shining fire*, which they worshipped also.

The chapters on manners and customs offer numerous other instances, well known to the learned, but perhaps seldom presented to their minds in so direct and compendious a form.

In the illustration of the Book of Proverbs, there are a half dozen condensed pages of reference to the parallel narratives of the Bible, which are particularly valuable to the young student. It is a favorite subject with the author, who has written a work entitled, "The Book of Proverbs explained and illustrated from Holy Scripture." In fine, this "Help to reading the Bible" is what its name imports—an actual assistance. It is so arranged as to be valuable either as a manual in the family, or a text-book in the school-room. It is every way well presented with maps, and index, and typography, highly creditable to the deserving Institution of which it is the latest publication. It may be found, with the other books of the society at the new rooms in Broadway, near Bleecker-street.

We may also take this opportunity to remind parents and young readers that the always acceptable little periodical, *The Children's Magazine*, has of late improved in form and style, and lost nothing on the score of intelligent editorship under the charge of the Rev. Dr. J. A. SPENCER, the every-way competent editor of the books of the society, whose learning on larger matters is anything but a hindrance to his appreciation of what is desirable in the popular religious literature of the day.

Off-Hand Takings; or Crayon Sketches of the Noticeable Men of Our Age, by GEORGE W. BUNGAY. Dewitt & Davenport.

The noticeable men of this book are, with one or two exceptions, Americans; and the selection appears to have been made in a miscellaneous way, probably with reference to occasional short articles in a newspaper. "All personal gossip," as Mr. BUNGAY remarks, is "interesting." Much of which, he tells us, though well known in the table-talk of our large cities, will doubtless be very entertaining to persons who have not the same opportunities. He writes, according to his title, in a taking, off-hand-way, with a dash of rantipole bravura, selecting his celebrities with an eye to popular curiosity, touching such newspaper notorieties as BARNUM, GREELEY, PARKER, with a strong infusion of politicians, reformers, &c. There is something, if not all which is interesting, told about his personages, with occasional passages from their writings. There are twenty portraits on steel to the book, which are pretty fairly executed as such things go.

An important aid to historical reading and study has just appeared in *The World in the Middle Ages: an Historical Geography*, by Prof. KŒPPEN. It is a work of research and study which few but a German author undertakes. It contains a sketch of the political geography of different countries in Europe, Western Asia, and Northern Africa, from the close of the fourth to the middle of the fifteenth century, with particular attention to the Northern and Eastern nations. Both of these are becoming of new importance in the affairs of the world, and a proper knowledge of the events of the day calls for a more intimate acquaintance with their past history. The references to the best authorities in books are numerous, and the author has had the advantage of a personal visit to many of the countries whose past condition he describes. Though presenting the features of a book of reference, and a text-book for instruction, it is enlivened by sketches of individuals, manners, and customs, institutions, &c. An historical and geographical index renders this great mass of information of peculiar value. The work is published by the APPLETONS.

Two somewhat similar works in a popular department of literature of the times are *The Heroines of History*, by Mrs. OCTAVIUS FREIRE OWEN, an English lady, who dates her preface from Burstow Rectory; and *Memorable Women: the Story of their Lives*, by Mrs. NEWTON CROSLAND; also an English publication. The former is from the press of CARLTON & PHILLIPS, the latter from TICKNOR & FIELDS.

Mrs. OWEN chooses a bolder class of personages, in such celebrities as CLEOPATRA, ZENOBIA, ISABELLA of Castile. Her book is written with spirit, though we should prefer a simpler style of narrative. Mrs. CROSLAND's heroines are from the quieter paths of life. The selection includes the devoted Lady RUSSELL; those ladies of literary society, Madame D'ARBLAY, and Mrs. PIOZZI; the historical biographies of Mrs. HUTCHINSON and Lady FANSHAWE, with two American instances in MARY L. WARE and MARGARET FULLER. These narratives are drawn off by a practised hand from the larger biographical memoirs, and are written in a fluent, easy style.

Messrs. APPLETON have published a new Catalogue of American and English Books of more than two hundred octavo pages, with a valuable classified index, for the preparation of which the literary public is indebted to the diligence of the assistant in the retail department of the establishment, Mr. KERNOT. From an accompany memorandum of "notes and items," we learn that the Catalogue numbers 4,773 authors, of whom 1,503 are American. There are 294 female authors; 146 of them American. There are 8,241 works enumerated, embracing, in a single copy of each, 19,301 volumes. The collection contains such large and costly works as BOYDELL's SHAKSPEARE, the VALPY Delphin classics, Lord KINGSBOROUGH's Mexican Antiquities, the Annual Register, CHALMER's British Poets, &c. SHAKSPEARE appears in the greatest number of editions, and is the most saleable English author. It gives us pleasure to learn that the theological works of TRENCH have the best circulation of books of that class. The catalogue is well worth obtaining for present use, and future reference.

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WHITE, THE HATTER, 212 Broadway, corner Fulton street has on hand at all times, a very extensive assortment of all kinds of Hats and Caps His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices;* an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
m11-1y JOSEPH CAHN, 58 Dey street, New York.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults Lead and Ice Coffins, when required. ☞ Attendance at all hours Day or Night. ap29-1y

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER SIMONDS & Co., 52 Cliff street, near Beekman, New York.
This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

FURS! FURS! FURS!—Ladies who wish to buy Fancy Furs at the manufacturers, should go to A. MOORE, 204 Atlantic Street, near Court Street, where you can select from the largest and most varied assortment of capes, victorines, muffs and cuffs ever offered in Brooklyn, such as Stone Martin, Mountain Martin, Fitch, Mink, Chilchilla, Squirrel, French Sable, Ermine, etc., for Ladies and Misses wear; also Gentlemens' Gloves and collars, all of which are well worthy of inspection, and at twenty-five per cent. cheaper than in New York. Mr. M. takes this opportunity of returning his sincere thanks for the favors hitherto received, and hopes that by strict attention to manufacturing furs to order, he will continue to merit their patronage. Call and see.
N. B—The highest market price given for Mink, Oppesum, and Shipping Furs. Sep 2—3m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of HOSIERY and UNDER GARMENTS of every description.
Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the
BEST GOODS AT VERY LOW RATES.
Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.
Remember the OLD STAND, 104 BOWERY.
Established in 1823. Sep. 22-tf.

MEN'S AND BOYS' CLOTHING, CRAVATS, SHIRTS, SUSPENDERS, COLLARS, &c.—HARBUTT & OGILVIE, MERCHANT TAILORS, 118 Bowery, near Grand street, New York. An extensive and well-selected stock of Ready-made Clothing, of the best manufacture and newest fashions, always on hand, at the lowest cash prices. In the Custom Department may be found a large assortment of Cloths, Cassimers and Vestings of the latest styles.
Custom Orders promptly executed. JOHN HARBUTT.
oct14-1y THOMAS OGILVIE.

LOUTREL & SON, COAL-YARD, corner 1st Avenue and Sixth street, New York. Full weight guaranteed. Orders may be left at our Residences.
REFERENCES: Rt. Rev. Benjamin T. Onderdonk, D.D.; Rev. Dr. Berrian, rector of Trinity church; Rev. Benjamin Y. Higbee, D.D.; Rev Dr Spencer; Hon. Chas. King; Hon. Luther Bradish; Hon. Julian C Verplanck. LEWIS LOUTREL, 576 Broome street,
sep30-3m BENJ. B. LOUTREL 63 West 21st street.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MAGIC LANTERNS AND DISSOLVING VIEWS for Sunday Schools, Academies, and Public Exhibitions, with Scriptural, Astronomical, Temperance, and other Paintings. A priced and illustrated catalogue of our lanterns and sliders furnished on application, and sent by mail free of charge.
McALLISTER & BROTHER, Opticians, 48 Chesnut street, Philadelphia (at the old stand, established 1796). sep16-7t$

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m '51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12-1y

SCHOOLS.

THE POLYTECHNIC AND GYMNASTIC INSTITUTE, or the SIX SELECT CHURCH SCHOOLS, No. 48 Seventh avenue, cor. 14th street, will re-open Monday, Sept. 4.
Eighty-eight pupils entered last session. We require one hundred and fifty to fill our six rooms. Every parent who visited us last session became a patron; so perfect are our plans and arrangements. Churchmen of New York and vicinity are invited to call. sep2–3m
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

ST. TIMOTHY'S HALL, Catonsville, Baltimore county, Maryland.—The Eleventh annual session will commence on Monday October 2d, 1854. The number of pupils being limited, early application is requested. The course of study is complete in every department. Terms $250 per annum. For prospectus and other information, address postpaid, Rev. L. VAN BOKKELEN, Rector. au12–3m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.
The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.
The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.	
Use of Instrument	$5 00	"
Painting in Oil	20 00	"
Water Colours	10 00	"
Drawing	5 50	"

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.
The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.
In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.
Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.
French - - - - - - $5 per quarter.
Music - - - - - - $10 "
Mrs. MARSHALL is permitted to refer to families of the highest respectability.
401 Atlantic street, April, 1854. my20–6m

ST. MARK'S HALL.—A Church Boarding School for Boys, at Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.
The Eleventh Semi-Annual Session of this school will commence on the first Monday of November, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M.A.
sep30-6t

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The winter term of this institution wil commence on Monday, the sixth day of November next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms, &c., apply at No. 705 Broadway, or to the principal at Scarsdale. sep30-3m-$

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.
Its peculiar advantages are—
1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.
2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.
THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.
The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.
The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.
TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.
The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.
Sessions commence on the first days of May and November.
Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

GEORGETOWN FEMALE SEMINARY, Georgetown, D. C; the Rev. WM. J. CLARK and Mrs. A. H. CLARK, Principals.
The duties of this Seminary will be resumed on Friday, September 1st.
The course of studies actually pursued in this Institution embraces a higher and more thorough range than that pursued in any other Female Seminary in the Union.
The location of the Seminary is remarkable for its salubrity. The buildings are large, the rooms capacious, and the grounds for recreation are very ample.
Terms for boarding pupils, $200 per session of ten months, payable on the 1st of September and 1st of February. This charge includes boarding, tuition in English and Mathematics; room rent, fuel, lights, and washing; Music, French, and Spanish. Drawing and Painting extra. sept2–9t

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.
☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 209 Henry street, near Atlantic street, Brooklyn, N. Y.
Madame Crucy will be ready for the reception of pupils on Monday the 4th of September. The teachers in the English and other departments are the best that can be procured, and no efforts are spared to render this institution as perfect in every respect as can be desired. The French department is under the particular care of one of the Misses Crucy, who has received a diploma in Paris, and who is besides well acquainted with the Spanish language.
The establishment is located in a healthy, and agreeable situation, and every necessary arrangement has been made to ensure the comfort of the pupils. au12–3m$

DRAWING ACADEMY, 483 Broadway, New York. S WOOD Jr., Principal.
Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching
Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

UNION HALL ACADEMY, Jamaica, L. I.—The Annual Exhibition (being the Sixty-Second Anniversary) will take place on Wednesday, October 11th, at 12 o'clock M.
The Winter Session will commence on the first Monday in November. JOHN N. BRINCKERHOFF, A.M., Principal. oct7-8t-$

FAMILY SCHOOL FOR BOYS, Prattsville, Greene county, New York. The Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., Visitor; the Rev D. G. WRIGHT, Rector; the Rev. C. B. ELLSWORTH, A.M., Associate Principal; Mons. ANTONIO PORTO, Professor of Modern Languages and Drawing; Miss D. M. BOOTH, Teacher of Vocal and Instrumental Music
The Rector receives the Pupils into his own family, where they are subjected to parental discipline, enjoy the advantages of a home, and are faithfully taught The number is limited to twenty-five.
The village of Prattsville is thirty six miles from Catskill, through which it has daily communication with New York, by means of stages and steamboats, or railroad. For beauty of location—amid the wild scenery of the mountains—and purity of air, it is unsurpassed.
The year is divided into two sessions—the Summer commencing the first Wednesday of May; and the Winter, the first Wednesday of November. Vacations, the months of April and October.
The Principal will receive those boys who reside in New York or vicinity, at the Astor House, preceding the commencement of each session; and, at its close, accompany them from Prattsville to the City; free of charge.
TERMS.—$250 per annum, payable semi-annually, ALWAYS IN ADVANCE; Modern Languages, each $15 per session; Music, Organ or Piano, $20; Drawing and Sketching from Nature, for which rare advantages are offered, $10 per quarter.
Each pupil furnishes his own towels, napkins, sheets, and pillow-cases; also a silver fork and spoon. Every article should be *distinctly marked* with the owner's name.
The Principal has the honor to refer to the Rt. Rev. J. M. Wainwright, D.D., D.C.L., Provisional Bishop of New York; the Hon. Zadoc Pratt, 95 Fifth avenue, New York City; Wm. K. Strong, Esq, 50 and 52 Pine street, New York City; Moses Wanzer, Esq, 146 Broadway, New York City; J. N. Balestier, Esq., 11 Nassau street. New York City; the Hon. Malbone Watson, Catskill, N. Y.; Elisha Horton, Esq., White Plains, N. Y.; S. E. Lyon. Esq., White Plains, N. Y.; Aaron Erickson, Esq., President of Union Bank, Rochester, N. Y.; G. H. Mumford, Esq., Rochester, N. Y. sep23-tf

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl-1y

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, N. J. Pupils are fitted for any standing in college, or prepared for mercantile and other active pursuits. Terms: Board and Tuition (including French), $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German, who resides in the family.
Circulars can be obtained at the office of *The Churchman*. oc14-3t$

CHESTER FEMALE INSTITUTE, Armonck, Westchester Co., N. Y., Rev. T. DYCKMAN VERMILYE, Rector.—The Eighth Term of this Institution will commence on Wednesday, the first day of November next. For circulars, &c., apply by mail to the Rector. oct14 4t

FAMILY BOARDING SCHOOL FOR BOYS, at Yonkers, N. Y. Number limited to 20. The winter term of the Locust Hill School will commence on Monday, the 30th of October.
Yonkers, Sept. 27th, 1854. [oct7-4t-$ G. W. FRANCIS, A.M.

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn, the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.
For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

LIFE AND FIRE INSURANCE.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 0		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 0		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
			1,774,005 46
Nett accumulation Jan. 1, 1854,	$1,774,005 46		
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †
The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover, Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan, John R. Weeks, Andrew S. Snelling, Edward A. Strong, Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-st. Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. Israel Minor, 214 Fulton st.
Ebenezer Beadleston, 59 Dey-st. Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st. Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway. Jeremiah Robins, 536 Washington.
Walter W Concklin, 155 West-st. Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. Barrett H. VanAuken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.
GEORGE W SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.
This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.
BENJAMIN W. BENSON, President.
DIRECTORS:
A. C. Kingsland, Wm. H. De Groot, James Morrison, Edw'd I. Jaques, Abr'm B. Miller, Edw'd V. Price, Wright Gillies, Stephen W. Smith, T. A. Howe, M. M. Van Beuren, George J. Byrd, William West, Alph. Underhill, Benj. W. Benson, Wm. D. Andrews, Eben'r Collamore, James Litton, Thomas McElrath, James Coggeshall, Wm. H. Simonton, James N. Crow, Albert Journeay jr., Addington Reed, J. Edgar, Seely Brown, Thomas Keech, R. A. Tooker, John H. Hallett, J. O. Fowler, Daniel Hodgman, Alex. C. Poillon, Wm. T. Dugan, Geo. W. Farnham, T. B. Coddington, J. G. Merritt, Chas. S. Francis, William Miles, J. S. Lounsbery, Wm. Westerfield, Thos. E. Cooper,
[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital $150.000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.
DIRECTORS:
John Brouwer, M. X. Harmony, Thomas E. Davis, John Garcia, T. James Glover, C. F. Lindsley, E. H. Howell, Henry Morgan, Richard Lathers, William Callender, Frederic De Peyster, Peter Morris, Arthur Leary, Dewitt Bloodgood, G. W. Coster, James Donaldson, S. P. Bell,
WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.
DIRECTORS:
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MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following
ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan
On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
apl-1y GEO. M. KNEVITT, Agent.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.
DIRECTORS:
Andrew B Hodges, John J. Hicks, Minor H. Keith, John De Bevoise, Grahams Polley, Thomas C. Moore, Thomas M. Clark, Joseph Boughton, James S Bearns, Ralph Pomroy, Edwards W. Fiske, Phillip S. Crook, Francis B. Spinola, Jacob D. Fowler, Barnet B. Boerum, George Barnes, Henry A. Kent, John L. Everett, Timothy B. Crawford, E. R. Livermore, Jacob B. Boerum, James Affleck, James Moore, John J Crane, Geo. W Prince, M. Kalbfleisch, W. E. Caldwell, J. Schenck Suydam, William A. Cobb, J. V. Schoonmaker, Edward Neville, John Moore, Jared Sparks, James L. Morgan, Elisha B. Morrell, A. J. Allaire, Samuel C. Barnes, Jeremiah Johnson, Richard Raynor, Rollin Sandford
A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.
Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.
Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*
CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.
Pamphlets and full information may be had on application at the office of the Company
BOARD OF DIRECTORS:
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S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., EDWARD FIELDS, M.D., } Medical Examiners.
oct7–6m

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$3,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.
NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT:
William C. Pickersgill, Alexander T. Stewart, Adam Norrie, Robert L. Maitland, Henry L. Routh, Henry Eyre, Benjamin B. Sherman, John Auchincloss.
EDMUND HURRY, Surveyor. [apl-1y] A. B. McDONALD, Agent.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.
DIRECTORS.
WILLIAM BIRDSALL, President.
Philetus H. Holt, Jackson S. Schultz, Frederick Fawcett, Stephen W. Gaines, Elisha L. Walton, Oliver H. Shepard, John K. Woolsey, Edgar T. Ryder, Isaac Walton, Henry G. Reeve, William P. Miller, Stephen Valentine, Joseph E. Bulkley, Joseph P. Wickham, Samuel W. Moore, Roland G. Mitchell, Robert M. Field, William Miles, Henry Rowland, Silas Davis, William E. Bird, Jacob T. Merritt, Wm. Dennistoun, Edward Cromwell, Alfred L. Rowe, Theodore Banks, Nelson Sherwood, David Sands, Wm. Birdsall, Wm. Cromwell.
This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1854.
President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.
Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 163 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application may be obtained of any of its Officers or members. mar5–tf

PIANOS AND MUSIC.

NEW MUSIC.—COOK & BROTHER have just published the following:
MY OWN FIRESIDE. Beautiful song, with chorus and libitum, by Julius Metz. 25c.
LOVE ILLUMES THE DARKEST NIGHT. By the popular composer, Thos. Baker. 25c.
FAREWELL! FAREWELL! ALL THY SORROWS NOW ARE O'ER. Song or Quartette by J. M. Pelton. Easy and effective. 25c.
GRAPESHOT POLKA REDOWA, by Sanderson. Dedicated to Major W. M. B Hartley. Popular, easy style. 25c.
LA VERTA (Valse sentimentale). Metz, Classical style. 38c.
HAREBELL WALTZ, by Timothy Trill. Brilliant, with appropriate Vignette. Colored, 38c. Plain, 25c.
BRIDAL GIFT POLKA. T. J. Cook. Splendid vignette. 50c.
On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition. All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.
aug5-6m 843 Broadway.

PIANOS.—T. GILBERT & Co's PREMIUM PIANOS, with or without the Æolian. No article of American manufacture has received such universal commendation from the press throughout the civilized world as these celebrated Pianos. GILBERT'S BOUDOIR PIANOS. HORACE WATERS' PIANOS, for power, purity and richness of tone, and elasticity of touch, they challenge comparison with those of any other make. HALLETT & CUMSTON'S PIANOS, of the old firm of Hallett & Co JACOB CHICKERING'S PIANOS. All of the above celebrated Pianos can be found only at the great Music Establishment of HORACE WATERS, No. 333 Broadway.

Melodeons.
S D. & H. W. SMITH'S CELEBRATED MELODEONS. The wonderful perfection to which Messrs. Smith have brought their well known Melodeons, places them far in advance of those of all other makers, in every desireable quality of tone and finish. Being tuned in the equal temperament, the same as the Organ and Piano, they are a delightful instrument to perform upon, and are the only ones so tuned. Prices from $60 to $150. Melodeons of all other styles and prices. Second-hand Pianos at great bargains; prices from $40 to $175. Every instrument warranted.

Music.
The largest and best selected catalogue of sheet music and musical productions, both European and American, in the United States.
Music sent by mail post paid.
aug26–3m HORACE WATERS, 333 Broadway.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6¾ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23–1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6,6¾, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fulness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6¾, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our 'GRAND DIAGONAL' Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24–1y LIGHT, NEWTON & BRADBURYS.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.
☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep."
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4–1y HENRY ERBEN, 172 Centre street, N. Y.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
West Troy, Albany Co., N. Y.

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.
The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.
J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.
All our Bells are warranted in every particular.
☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.
JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street. N. Y
Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist Refers to the citizens of New York. ap2 –6m

BERHARD.— SURGICAL AND MECHANICAL DENTIST and manufacturer of incorruptible Teeth, No 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street.) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.
Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.
The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.
Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.
Fillings warranted from 10 to 30 years.
Particular attention to the regulation and proper growth of children's teeth.
The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.
Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.
Superior powder for the teeth. 25 cents per box.
Tonic wash for discussed ahd bleeding gums 25 cents per bottle.
Reference to several thousand people in New York and vicinity.
sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y
A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St Luke's church.
All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold-plates by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.
GARBANATI, Artist, 435 Broadway,
oct21 1y corner of Howard street.

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoisseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given, oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.
Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.
A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.
Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.
Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.
☞ Please notice the name and number.
oc7–1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.
N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30–1y

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.
☞ Entire satisfaction guaranteed, au19–6m

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.
☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.
Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.
The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.
☞ Particular attention paid to taking Children's Daguerreotypes.
Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.
Mr. Thwaite attends personally to his patrons.
Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30–1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.
N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.
Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.
The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.
Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.
Open to the public at all times. sep9–1y

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

NEW LOCATION.— FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets; and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30–1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

IRON FURNITURE DEPOT—IRON BEDSTEADS AND IRON FURNITURE of all descriptions.—Spring MATTRASSES and elastic PAALIASTERS, which are acknowledged to be the best and cheapest BEDS for health, economy, comfort and neatness. They retain their elasticity—do not get hard and uncomfortable like other Beds or Mattrasses. A large assortment of every variety of BEDDING at *cheapest* rates constantly on hand.
N. B.—All orders promptly furnished and sent to any part of the city or country. Warerooms, 553 Broadway. oct7-3m

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory, No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK.

WANTS.

WANTED.—A female Teacher to take charge of a Parish School for girls. She must be a communicant of the Church, and able to take charge of an organ, as well as to instruct the children in vocal music. For further particulars apply by letter or otherwise, to The Rev. E. A. HOFFMAN,
sep30-tf Rector of Christ church, Elizabethtown, N. J.

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

STAINED GLASS FOR CHURCHES, &c., manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y. Designs and estimates sent to all parts of the country. au19–1y

COLLEGIATE.

TRINITY COLLEGE, HARTFORD.—The Rev. THOMAS R. PYNCHON, M.A., Rector of St. Paul's church, Stockbridge, Mass., has been chosen to fill the newly-endowed *Scovill Professorship of Chemistry and Natural Science.* "We congratulate the friends of Trinity College," says the *Calendar*, "on this excellent appointment."

YALE COLLEGE.—There was recently issued at the State Department a passport for YUNG WING, Esq., who hrs just graduated at Yale with the highest honors. Mr. WING is a young Chinese, and has been eight years in the country.

THE OLDEST GRADUATE.—At the recent commencement of Wittemberg College, one of the graduates who received the highest honor of his class, was forty-two years of age. Having enjoyed no opportunities for education in his youth, he commenced at the rudiments when twenty-five years old, and he soon acquired a deep thirst for knowledge, and improved all his opportunities and intervals from labor for study.

ILLINOIS COLLEGE.—It is really encouraging to hear that "Illinois College," established twenty-five years ago, has never conferred, it is believed, an honorary degree higher than "Master of Arts." Sister institutions will be wise if they follow so good an example.—*Home Journal.*

TO CORRESPONDENTS.

"Q.," "W. S.," and several other communications, must unavoidably stand over.

MERCY.—The first sentence of death the young Sovereign, Queen VICTORIA, was required to sign, was that of a soldier condemned to death for desertion. The Queen read it, and asked the Minister who brought it to her, "Have you nothing to say in behalf of this man?"

"Nothing," was the reply; "he has deserted three times; but," said the brave veteran who relates the anecdote, seeing her Majesty's anxiety, I added, "though he is a very bad *soldier*, some witnessses spoke for his character, and, for aught I know to the contrary, he may be a good *man*."

"Oh! thank you for that a thousand times," exclaimed the Queen; and hastily writing "*Pardoned*" on the paper, she put it across the table, with her fair hand trembling with emotion.—*Queen* VICTORIA, *from her Birth to her Bridal.*

CLERICAL CHANGES.

The Rev. A. G. Shears, St. John's, North Haven, St. Andrew's, Northford, and Principal of the Home School, desires his letters, &c., directed to New Haven, Conn.

The Rev. John C. Eccleston, M.D., has accepted an invitation to assist the Rev. Samuel Bowman, D.D., of Lancaster, by taking charge of the Free Church of St. John, in connection with the Rev. Henry A. Coit. His address is, Lancaster, Pennsylvania.

The Rev. I. Leander Townsend having removed to Danbury, Conn., desires his letters and papers directed thither.

DIED,

October 17th, of inflammation of the brain, SELLIA JANE, aged one year and nine days, daughter of Catherine and P. M. Marcus, of Kingston, Ulster county, N. Y. Texas papers please copy.

NOTICES.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Notice.—Bishop Doane will administer Confirmation in the new chapel, on the hill, at Fort Lee, on Saturday, October 28.

Services commence 1½ P. M.

The steamer Flora leaves the foot of Spring street at 10 o'clock, and returns at 4 P. M.

Burlington College.—The Seventeenth Term at this Institution will open on Wednesday, November 1st.

Punctual attendance is necessary. Applications for admission should be made early to the undersigned. After the next term, no boy who is over fifteen years old will be admitted as a pupil.

oct14-8t G. W. DOANE, President.

St. Mary's Hall, Burlington, N. J.—The Thirty-Sixth Term at this Institution will open on Wednesday, November 1st.

Early application is requested, either to the Rt. Rev. G. W. Doane, D.D., the Bishop of the Diocese, or to the Rev. Reuben J. Germain the Principal. oct14-8t

Advertisements.

LADIES' FUR STORE. EUROPEAN AND AMERICAN FURS.—J. H. HARLEY has opened for the season his usual splendid assortment of FURS, consisting of

Sables,
H. B. Martin,
Stone Martin,
Mink Martin,
Royal Ermine, &c.;

besides every other variety, suitable for ladies' wear. His assortment of Furs for Trimmings is large and desirable. Also, a fine assortmeut of Ladies' and Gent's Fur Gloves, Sleigh and Lap Robes, &c.

All the above artices are made in the *best style*, and *warranted*.

Furs refinished in the best manner.

Your orders are respectfully solicited. J. H. HARLEY, No. 34 John street, N. Y.

sep16-3m-*8

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN MONUMENTS, **243** and **245** Bowery, corner of Third street, New York. my6-1y-5

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., **104** Chambers street, corner Church street, New York.

R. KINGSLAND, WM. H. ASH.

R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms **57** Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.

Orders respectfully solicited and promptly attended to. [my27-1y-5

MOUNT VERNON BOARDING SCHOOL FOR BOYS, at Vernon, Oneida Co., N. Y.—The next term of this Institution will open on the 6th of November. Circulars can be obtained from Thomas Addis Emmet, Esq., No. 45 William street, Rev. Dr. Hawks, Calvary church, Roe Lockwood & Son, 411 Broadway, and from the Principal, S. S. Norton, A.M., No. 6 Boorman Place, 33d street, near 8th Avenue, where he may be personally consulted until November 2d. oct28-3t-$

MR. G. HENRY BRISTOW, PROF. OF WRITING, respectfully invites the Laidies and Gentlemen who desire to gain a neat, pretty and uniform hand to give him a call at his private building. (Private lessons given if you send an order.)

N. B.—In Card and Ornamental writing, Mr. A. L. Brown, the unequalled penman, attends the second department at the Institute, Appleton's Building. Please call at 337, opposite the Tabernacle.

oct28-3m

TEACHER WANTED, to instruct 8 or 10 children on Staten Island. A male preferred, and one with a family who would hire a small cottage in the neighborhood. None but a Churchman need apply, and must bring best of recommendations. Apply to

oct28-2t HAYNES LORD, 46 & 48 Broad street, New York.

ROY'S HEBREW GRAMMAR, A NEW CATECHETICAL HEBREW AND ENGLISH GRAMMAR: containing all the Rules essential to a correct and critical knowledge of the Language, in a simple and comprehensive form. Also the first Twenty-four Psalms, literally translated, the Ten Commandments, &c., &c., by William L. Roy, author of the Hebrew and English Dictionary, and a new Exposition of the Book of Revelations. Just published by

STANFORD & SWORDS, 637 Broadway.

ST. THOMAS' CHURCH.—Pew for sale cheap, No. 20 North Isle, one of the best in the church. Possession given immediately. Address Box 1957, P. O. oct2--2t $

A LADY wishes board for herself and maid in an agreeable family near an Episcopal church west of B. oadway and above Eighth street. One large third story room will answer with board, or two without board if given convenience for cooking. Address "Churchman," at the office of this paper. $

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

JOHN W. PRIEST, M.A., ARCHITECT, No. **634** Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.

JOHN JOHNSON, B. M. JOHNSON, } 111 East 18th street, N. Y.

sep23-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL, G. F. BAILEY.

sep30-1y

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the exainination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

EGYPTIAN MUSEUM, No. 659 Broadway, New York. "THE GREATEST ATTRACTION IN THE CITY."

The objects in this Museum, numbering upwards of 1,000, were almost all taken from the tombs and ruined cities of Egypt, in the presence and under the supervision of Dr. Abbot; and it is to the copious illustrations of the domestic, political and religious economy of the Ancient Egyptians which they afford, as well as to their singularly perfect and minute state of preservation, that they owe the extraordinary interest they have excited, and the universally expressed desire to retain them in America.

The European reputation of Dr. Abbott's Collection, and the profound theories that have been drawn from it by Oriental Scholars, are well known, and the works of the following authors may be referred to for opinions of its value and importance to the history of the Age of the Ptolemies and the Pharaohs, viz.: the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, Prof J. V. C. Smith, Sir Gardner Wilkinson, Bayle St. John, Esq., Stewart Poole, Esq., M. Prisse, in the Revue Archæologique, M. Ampere, &c.

Open day and evening. Admission, twenty-five cents.

⁂ Schools, (both private and public,) family and juvenile parties, admitted on reduced terms. sep16-3m

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks t those Rt. Rev. gentlemen who have already favored him with their orders.

NELSON JARVIS, Clerical Tailor,

mar 5-1y No. 120 Bleecker street corner Wooster street

GENIN'S LEADING STYLE for the present Fall and Winter is a brilliant realization of the happiest design that has ever been sent into his workshop to be embodied in a gentleman's hat. He invites attention to its chaste proportions, its beautiful material, and its peerless shape. Mark the details, the fitting up, as it may be called, of the naked fabric. Everything is in keeping; all is pure and classical. Much time and great expense has been devoted to the perfectson of this model Hat, yet the price remains at the old mark—*Four Dollars.* GENIN, 214 Broadway,

oct14-2m opposite St. Paul's church

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be tound in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8-1y

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y

HECKERS' FARINA, Prepared expressly for families, a delicate and appropriate food for all Seasons, and one of the most economical, nutritious, and wholesome preparations ever brought to the table, eminently combining the gratification of the palate, with ample and healthful sustenance of the body.

Strictly speaking, Heckers' Farina is neither stringent nor laxative, but restorative; strengthening the digestive, and absorbent system. In disordered bowels, Diarrhea, Dysentery, and even in cases of Chelera, when food is deemed admissible by the Physician, Heckers' Farina cannot fail to be salutary, and wherever known, is extensively used in Hospitals and private practice. The preservation of health, or the prevention of sickness, is at least as important as the curing of disease. People in health should therefore use Heckers' Farina freely as common food, to preserve the inestimable blessing. For sale by Grocers & Druggists generally, Wholesale by the manufacturer, HECKER & BROTHER at the Croton Mills, 201 Cherry st. New York

aug19-3m

JOHN RAY, AUCTIONEER, Store 439 Grand street. Particular attention paid to Commission business, and prompt returns made.

sep30-6m

TEA, TEA, TEA.—67 Catharine street, opposite Oak, and 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.

Hats and Caps made to order.

Furs altered to any shape. au19-1y

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.

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mar18-1y

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